











# OUTLINE GRAMMAR

OF THE

## KACHÁRI (BÅRÅ) LANGUAGE

AS SPOKEN IN

DISTRICT DARRANG, ASSAM;



With Illustrative Sentences, Notes, Reading Lessons, and a short Vocabulary.

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## PREFACE.

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THE following brief sketch of the Kachári language as spoken in this district (Darrang) has been put together under many difficulties and disadvantages, as the writer has been able to give to its compilation little more than mere seraps and fragments of his time. Much of the Accidence, in particular, was drawn up in MS. some two years since, and should have been re-written before publication, had the pressure of other duties given opportunity for so doing; for it was put together at various times and in different places, and the whole suffers from a want of re-arrangement and expansion. This is especially the case with the section which treats of Verbs, and the peculiar way in which they are compounded with other parts of speech; *i.e.*, with nouns, adjectives, and other verbal roots. There are many points of interest, too, in the language, *e.g.*, the exact use and force of the tenses, which must still be regarded as open questions, and with regard to which we shall not perhaps be in a position to speak with anything like authority until we know something of the Grammar of the many closely cognate languages. But as there seems little prospect of any great additions being made to our knowledge in this direction for some time to come, it seems best on the whole to allow the following pamphlet to appear at once, with all its obvious and manifold imperfections. As it stands it fairly represents the speech of the Kachári population of this district, as gathered from the lips of the people themselves during the last fifteen or twenty years;

and it may at least serve to assist and lighten the labours of other workers in the same field of research—a field which certainly cannot be said to be exhausted, or in any real sense to have been at all adequately cultivated as yet.

A further reason for at once publishing the following Outline Grammar, in spite of its many shortcomings, is supplied by the desire to have a Manual of this kind for the use of managers of tea-factories, &c. The Kacháris are essentially the navvies of Assam,—a nation of “hewers of wood and drawers of water,” and much of the hard physical work (hoeing, jungle-clearing, &c.) on tea-factories is still carried on by them. The manager of any factory on which Kachári labourers are employed in large numbers, will certainly find it to his interest to learn something of their language; for they are an intensely *clannish* people, and are not a little gratified by seeing their employer show some interest in their customs, language, and manner of life. The writer well remembers a little “scene” in a factory in this district (Darrang), where a number of Kachári labourers, who had taken umbrage at some real or fancied grievance, suddenly came up to the manager’s bungalow, threw down their hoes, &c., before him in a highly theatrical, demonstrative fashion, and with the great plainness of speech Kacháris are apt to use at such times, announced that they were going off to their own distant homes forthwith. A few simple, humourous words addressed to them, partly in their own tongue, soon made them see the absurdity of the position they were assuming; and after a short colloquy they took up their hoes and went back to their lines in

great good humour. Many managers complain of Kachári labourers as being difficult to get on with—and certainly they have no small share of doggedness; and when once their suspicions have been aroused, with or without reason, it is not at all easy to bring them to a happier state of mind. But if they are not to be easily *driven*, they can be very easily *led*; and undoubtedly one of the most powerful influences which their employer can bring to bear upon them, is to be found in a command of their national form of speech, to which (as to all else that is national or clannish) they are very strongly attached. Few things are more pleasing than to see the flush of real pleasure and intelligence which passes over the dull, heavy, expressionless features of the Kachári's countenance on being addressed in his own mother tongue. And if one of the highest forms of human pleasure consists in giving innocent pleasure to *others*, any European, whose life's work has to be done in Assam, and who will take the trouble to acquire some knowledge of this form of non-Āryan speech, will rarely be at a loss to make this pleasure his own.

The limited extent to which this language and its cognate tongues have been hitherto studied, is the more to be regretted, as there is great reason to believe that it was at one time widely spoken over a great portion of the Brahmaputra Valley, as well as in the adjoining districts of north-east Bengal. Much light is thrown on this subject by the information given in the "Report on the Census of Assam for 1881," pages 67—82. We find it there stated that the race known to

Wide range of Kachari family of languages

us under various names (Bođo, Gáro, &c.) constitutes at least one-third of the population of the Assam Valley; and this statement is probably well within the mark. The Deori Chutias, who are found so far east as Sadiya, are said to speak a language closely akin to Kachári, though no Outline Grammar of their speech has hitherto been published. Mr. Lyall (*see "Census Report,"* pages 78—81) gives reason for suspecting that the Mikirs may be an outlying branch of the great Bođo family, though this must perhaps be still regarded as an open question. And there is reason to think that the Kacháris were at one time the dominant race, or at least one of the dominant races, in the Brahmaputra Valley; and as such they seem to have left traces of their language in the names of some of the most prominent physical features of the country. Thus the names of many of the principal rivers of Assam begin with the syllable, "Dí," which is perhaps the Kachári word ("dúi," "dí") for "water," *e.g.*, Dí-hong, Dí-bong, Dí-bru, Dí-hing, Dí-sáng, Dí-khu, Dí-soi, Dí-ju, Dí-mu, Dí-mangal, Dí-krang, Dí-kurai, Dí-putá, Dí-má gasum ("black water"), Dí-ang, &c., (*cf.* Dimápur—Dúimápur, *i.e.*, River-town, the old Kachári capital on the Dhansiri River). But however this may be, the evidence of language points clearly to the conclusion that the peoples known to us as Kacháris (Boro, Bođo, Bârâ), Mêch, Hojai, Hojang, Gáros, Dhímâls, &c., are one and the same race, and still speak what is essentially the same form of non-Āryan speech. To these must be added the Koch, Rájbansis, Mahalia, Phulgorias, Râbhás, and others, most of whom have lost the use of their old mother tongue, and have to a greater or less

degree fallen under the influence of Hinduism. A hurried examination of the "Specimens of the Languages of India" (published at the Bengal Secretariat Press, 1874), pages 186—217, has led me to the conclusion that even the language there described as "Hill Tipperá" has very much in common with the Kachári of Darrang, and may indeed be regarded as virtually the same form of speech. (Some evidence pointing in this direction is given in a short list of words and inflections on a later page). This, if it can be established, is interesting, as it would prove that the Kachári race extends so far to the south and west as to cross the Surmá Valley—so that this language would seem to be still a living tongue for people so widely scattered as the Deori Chutias near Sadiya and the dwellers on the Tipperá Hills of Eastern Bengal. In Western Darrang, North Kámrup, and Goálpára, and in the Duár country stretching away from near Tezpur towards Jalpaiguri and Dárjiling, the Kacháris under various names form the great bulk of the population; and it is possible that they may be akin to many of the races occupying the hills to the south of the Surmá Valley, though it is not easy to speak with any kind of authority on this part of the subject until we have Outline Grammars, or at least full Vocabularies and typical sentences illustrating the languages of these last-mentioned races, so as to furnish the means of making a comparison between these various forms of speech.

This people, who once occupied so large a portion of  
North-East India, and who still constitute  
at least one-third of the population of  
Various names.

the Brahmaputra Valley, are known to us vaguely as Kacháris, but they rarely, if ever, use this name among themselves. In Western Darrang and North Kámrup, they very commonly speak of themselves as "Bārā" (Bādā, Boṛo, Bodo) or "Bārā fisā" (= "children of the Bārā"), and this title seems to be largely used by them in North-East Bengal. In Goálpára they are commonly known as Mêch (Mêṣ)—a designation I have never known applied to them in this district. In all likelihood this name was given to them in contempt by their Hindu neighbours—"Mlēch," "Mlēchchha"—outcast, barbarian, &c.) At the foot of the Gáro Hills they are known as Hojai and Hájong,—a name probably equivalent to "hillmen" ("Háju; házu"=hill, in Kachári; "áchu," in Gáro; "háchuk," in Hill Tipperá). In Naugáon, where also Hojai Kacháris are found, a local name, "Lálung," is commonly used—a term of wholly unknown etymology. From information obligingly placed at my disposal by the officer in charge of the North Kachári Hills (Mr. Soppitt), it would seem that the Kacháris of that part speak of themselves as "Dūimá-sá," i.e., "the people of the great river" (cf. the name of the old Kachári centre on the Dhansiri, Dūimá-pur,—the town on the big river,—Riverton); and with this may be connected another local name for Kacháris, i.e., "Dhímál" (Dūimál?)—a name never applied to them in this district. On the whole, putting together two of the groups of names used by themselves;—(1) "Hojai" and "Hájong," i.e., "hillmen," and (2) "Dūimá-sá" and "Dhímál," i.e., "men of the big river," they would seem to look upon them-

selves as "men of the mountain and the flood,"—as Highlanders, in contra-distinction to the people of the plains. This theory would seem to be borne out by what we see now; for they are still found in large numbers in the neighbourhood of *rivers*, e.g., the Dhansiri, Kopili, &c., and the terai country lying at varying distances from the foot of the *hills* from near Tezpur towards Dárjiling, which tract of country is abundantly watered by a vast number of small *rivers* (*dúi-sá*). They still show also a distinct preference for high land as a dwelling-place; some members of this widely-spread race, e.g., Gáros, the people of Hill Tipperá, Mikirs (?), &c., actually live on the hills; whilst others, who have taken up their abode in the plains (Hojai, Hájong, the Kacháris of Darrang), live for the most part at no great distance from the hills; and I have observed that wherever high land is obtainable for building, the Kachári settler almost invariably fixes his dwelling there.

The time has perhaps come when a definite attempt should be made to obtain more light than we now possess on the comparative ethnology and linguistic affinities of the numerous tribes on this North-Eastern Frontier. Something was done in this direction by the publication of the "Specimens of Languages of India," under the auspices of Sir G. Campbell ~~some~~ ten years since (1874). But the usefulness of this work for all the purposes of comparative philology, is very greatly marred by the numerous errors in spelling which figure its pages. It might be well perhaps to re-issue

Suggestions.

this work after a thorough revision, the contributors all carefully using the same symbols on a system to be settled beforehand for representing the same, or similar, sounds; or, it should surely be possible, for a competent body of philologists to draw up a list of words and inflections and typical sentences, so contrived and arranged as to bring to the front in bold relief the more salient features of the different languages concerned. But, above all, the compilation of *Outline Grammars* of the different languages should be systematically encouraged. Such Grammars, however rudimentary and incomplete they might be, could hardly fail to throw much light on various difficult questions of comparative philology, if they included (as they should do) a careful treatment of words in every-day use, the inflections of nouns, the conjugation of verbs,—this latter part of speech (the verb) being treated with especial clearness and fulness in its different forms; e.g., the Active, Passive, Negative, Causative, Inceptive, and Completive forms. Compound verbs especially should receive particular attention, as helping to throw light on the genius of each language and its system of word-building. No less an authority than Professor Max Müller has told us that it is to the *inflectional* part of a language (its declension of nouns, conjugation of verbs, &c., &c.), rather than to its *vocabulary*, that we should look, if we would get any true insight into its real character and its relation to other forms of speech; and therefore, while lists of words carefully written down on a pre-arranged system have an undoubted value of their own, it is still more important that the

Accidence and Syntactical conditions of a language should receive close attention and be prominently brought to the front if the Ethnology and Comparative Philology of this part of India are to have thrown upon them the light of which they stand so greatly in need. I speak of "this part of India" in particular, because Assam, with its immense variety of languages, offers an especially wide and rich field to the philological student—a field which has yielded some valuable results already, though it has never yet been at all adequately cultivated. A tea-planter of somewhat sarcastic temperament once remarked in the writer's presence that the "Tower of Babel must have been somewhere within the limits of Assam." This assertion is perhaps hardly to be defended on historical or geographical grounds; but whoever has listened—perhaps without being much edified thereby—to the medley of tongues spoken at an Assamese Mélá, or even on a large tea-factory, will not be slow to admit that the planter's remark was not entirely without some show of justification. But this very medley of tongues, which puts great difficulties at once in the path of the Magistrate, the Missionary, the Administrator, and the Planter, offers a promising field of labour to the student of language, whose privilege it may be to evolve something like order and harmony out of what has hitherto been little better than a philological chaos. The demands made upon him by the duties of a busy life, involving frequent absence from head-quarters, as well as a regard for his Ordination Vows, not to mention other reasons, will prevent the present writer from giving much time and labour to researches of

this kind; but to those who have the leisure, the ability, and the will for the work, the field is one full of promise. For the better we understand the *languages* of these simple peoples, the better we shall understand the people themselves—their hopes, fears, wishes, aspirations, and all that helps to make up the sum of their simple lives from day to day; the better, too, we shall understand and value the many virtues (honesty, truthfulness, simplicity, straightforwardness, &c.), which, in spite of a rough, uninviting exterior, many of these tribes do undoubtedly possess; the greater, too, will be our power of *sympathizing* with them, and so of lifting them up to a sense of the higher and better things we ourselves enjoy, and ought to be anxious to see them share with us.

S. ENDLE.

CAMP BENGÁRI, DARRANG, 24th May 1884.

In the following pages the student is not to expect absolute uniformity in the use of accents and other dia-critical marks, or even in the spelling of words. Many discrepancies and inconsistencies in this respect will doubtless be found; and of these some are, of course, due to carelessness or oversight on the writer's part; but there are others which are not unintentional. The fact is that, with our present knowledge of the language, the exact pronunciation, and even the correct spelling, of certain words, cannot be fixed with certainty. This is true even of words in common, every-day use, e.g., the word for "good." The usual form of this word in Kachári is "gähām;" but it sometimes appears as "gähām," "gahām," "ghām," or even as

"hám" (the first syllable being elided.) There are also curious dialectic differences in localities within a few miles of each other; thus, the common words for "cow" and "tigér" here (Bengári) are "mosaú" and "mosá:" whilst at Sámábári and Mangalbásá, some fifteen or twenty miles to the south, these words appear as "mokhaú" and "mokhá," the medial sibilant letter being replaced by a guttural aspirate. These are but examples of variations and dialectic differences which undoubtedly exist on a large scale; and with our present limited knowledge of Kachári and its cognate languages, it is hardly possible to decide which form of any given word of this class should be adopted as the standard for future use. So long, therefore, as the true sound and correct spelling of words of this class remains uncertain and undefined, it seems only reasonable that the method of representing these words on paper should share in this uncertainty and indefiniteness, though it may be hoped that the time will come when a closer study and a more accurate knowledge of this and the cognate languages will enable us to get rid of much of this uncertainty. The inconsistencies in the use of accents, spelling, &c., will no doubt appear sufficiently unpleasing to the scientific eye and the critical mind; but they will nevertheless fulfil a not unimportant end of their own, *i.e.*, they will help to guard the learner against supposing that he is always to hear exactly the same sound for the same word from the lips of people with whom he may attempt to hold converse. There is, however, one class of words with regard to which the writer has endeavoured to be as accurate as possible—those

words where the misplacement of an accent would altogether alter the meaning; *e.g.*, “găthaú” is “deep,” but “gătháu” is “sweet;” “gí-á” is the negative form of the verb “gí-nǔ,” to fear (fears not), but “gűí-á” is the negative substantive verb, is not (are not.) In dealing with words of this class some pains have been taken to secure accuracy in the use of the accents, &c.; and the writer ventures to hope that instances of their incorrect use in words of this character will be found to be but few and far between.—

S. E.

The compiler very gladly takes this opportunity of expressing his deep sense of obligation to the officer in charge of the Secretariat Press for the neatness and accuracy with which the work of printing this pamphlet has been carried out. When it is remembered that the MS. was put together in a most hurried and imperfect way, and that much of the written matter deals with a language (Kachári) of which presumably those in charge of the Press knew little or nothing, it is a matter of surprise and thankfulness that the mistakes and misprints are so few and unimportant. That this result has been brought about so satisfactorily, in spite of difficulties arising from the free use of accents and various diacritical marks, reflects great credit on all concerned in the printing of the work, and to them the writer here thankfully records his obligations for their painstaking care and forethought.—S. E.

## NOTE ON THE RELATION OF THE KACHÁRI (BÅRÅ) LANGUAGE TO THAT OF HILL TIPPERÁ.

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IN the foregoing Preface it is pointed out that the Kachári language has much in common with that of Hill Tipperá, so much so that the two forms of speech may perhaps be regarded as simply different dialects of what is essentially the same language. It is probable that much intercourse at one time took place between the Kacháris of the Upper Dhansiri Valley (Dúimápur) and the people of Hill Tipperá, and we know that the ruling families of the two peoples were closely related in blood. Indeed, the use of the term "Kachári," as applied to the Bårå race by their Hindu neighbours, is commonly believed to have originated in the fact that the Rájá of Hill Tipperá, when giving his daughter in marriage to the Kachári Rájá of Dúimápur, gave as her dowry what is now the district of Kachár, which had hitherto been a part of his dominions, the Bårå race thenceforth being known to their Hindu and Massalmán neighbours by the name of the Province (Kachár) over which their Rájá was known to rule. But however this may be, there can be little doubt that the two languages stand in very close relation to each other, and as this relationship seems not to have been prominently brought to the front hitherto, a short list of words in every-day use is here given in Kachári and Hill Tipperá, from which it will appear that many points of resemblance undoubtedly exist, which hardly admit of being explained away as merely accidental. In some cases the Gáro equivalent of a word or phrase is also given, as this is one of the most important members of the Kachári family of languages, and

the Gáro word sometimes apparently forms a link between the Kachári of this district (Darrang) and the language of Hill Tipperá.

<i>English.</i>	<i>Kachári.</i>	<i>Gáro.</i>	<i>Hill Tipperá.</i>
One	... Sè* (sūf)	... Sá (shá*)	... Kai-chhá.*
Two	... Nè. (nūj)	... Gni	... Kú-núi.
Three	... Thàm	... Githàm	... Kà-thàm.
Four	... Brè (brūf)	... Bri	... Búrúi.
Five	... Bá	... Bangá	... Ba.
Six	... Rá (dá)	... Dak	... Dok.
Seven	... Sni (síní*)	... Sni*	... Chhini.*
Eight	... Zát*	... Chet*	... Chát.*
Nine	... Skhô*	... Skhu*	... Chiku.*
Ten	... Zi (zú*)	... Chi (chikhung*)	Chi.*
Foot	... Áphá	... Jáfá	... Yak-phá.
Eye	... Megan	... Mikran	... Makoy.
Mouth	... Khugá	... Khusuk	... Khúk.
Hair	... Khenai	... Khini (khni)	... Khanai.
Head	... Khárá	... Skho	... Khorok.
Tongue	... Silai	... Slai	... Chhelai.
Back	... Bikhung	... .....	Phikhung.
Brother (elder)	Ádá	Ádá	Átá.
Child	Fisá	Bisá	Chhá.
Son	Fisá-zálá (child-male.)	.....	Chhá-jalá (child-male.)

\* The resemblance in these and like words is much closer than appears at first sight; for the Kacháris of Darrang, whose vocabulary is here written out phonetically, find a difficulty in uttering the sounds "cha" (chha) and "ja" (jha), and substitute for them the sibilants "s" and "z." Hence Kachári words and syllables beginning with "s" and "j" would perhaps be more correctly spelt with "ch" (chha) and "ja" (jha)—a change which would make them much more closely resemble the corresponding words in Gáro and Hill Tipperá. The principle embodied in this remark holds good throughout the entire pamphlet, and should always be borne in mind whenever it may be consulted for the purposes of Comparative Philology and Ethnology.

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<i>English.</i>	<i>Kachári.</i>	<i>Gáro.</i>	<i>Hill Tipperá.</i>
Daughter ...	Físá-zú (child-female.)	Bisá-mechik (child-female.)	Chhá-juk (child-female.)
God, spirit (bhút).	Modai	Mite	Matái.
Sun ...	Sán	Sál	Sál.
Star ...	Háthorkhi	.....	Áthukuri.
Fire ...	Át	.....	Hor.
Water ...	Dúí	Chi	Túi.
House ...	Nú	Nak	Nok.
Cow ...	Masaú	Máchu	Masu.
Dog ...	Súimá	.....	Suimá.
Bird ...	Dáu	Dau	Táo-sá.
Hill, mountain	Házu	Áchu	Háchuk.
Tree ...	Bangfáng	Balmá (ban)	Bufáng.
Go ...	Tháng	.....	Tháng-di.
Eat ...	Zá	Chá	Chá.
Come ...	Fai	Ibá	Fai.
Beat ...	Bu	Dak	Bu.
Die ...	Thoi	Tháng-zá	Thoi.
Behind ...	Unáu	.....	Ulo (uno.)
Why ...	Mánú	Mánú	To-mána.
 I ...	Áng	Áng-á	Áng.
Of me, mine ...	Áng-ní	Áng-ní	Á-ní.
To me ...	Áng-nú	Áng-ná	Á-na.
Me ...	Áng-khô	Áng-khô	(Ána?)
We ...	Zang	Chingá	Chung.
Of us, our ...	Zang-ní	Ching-ní	Chi-ní.
You (thou) ...	Nang	Náá	Núng.
Of you (yours) ...	Nang-ní	Náng-ní	Ní-ní.
He ...	Bí	Uá	Bo.
Of him ...	Bí-ní	Uá-ní	Bí-ní.
 A good man ...	Mánsüí gahám	Mándá námá ...	Borek káhám.
Of do., do. ...	_____ ni	_____ ni	_____ ni.
The do., do. ...	_____ nú	_____ né	_____ na.
A bad boy ...	Sásé físa hámá	Sháká bisá	Batsa hámá.
		námá.	

**OUTLINE DICTIONARY**

<i>English.</i>	<i>Kachári.</i>	<i>Gáro.</i>	<i>Hill Tipperd.</i>
I am ...	Áng	.....	Áng
Thou art ...	Nang	.....	Núng
He is ...	Bí	deng-a.	tong-o
We are ...	Zangfur	.....	Chung
You are ...	Nangsur	.....	(ong).
They are ...	Bísur	.....	Norok
			Borök
Beat ...	Bu	Dak	Bu.
To beat ...	Bu-nü	Dak-ná	Bu-nani.
Beating ...	Bu-ni (bu-ü)	.....	Bu-oi.
Having beaten	Bu-ná-noi	.....	Bu-khá.
Etc., beat ...	Áng, &c., bu-ü	.....	Áng, &c., bu-yo.
I am beaten ...	Áng bu-zá-i-ü ...	.....	Áng bu-ják-o.
I shall be beaten.	Áng bu-zá-gan	.....	Áng bu já-kan-o. [yd.]
I, &c., go ...	Áng thág-ü ...	.....	Áng, &c., thág-
Go ...	Thág	....	Thág-o.
Going ...	Thág-ni (thág-ü.)	.....	Thágoi.
What is your name?	Nang-ni náöá má?	Nang-ni mang mai?	Ni-ni mung to-má? VI
Give this rupee to him.	Bé thákha bí-nü hü.	Uá thágħá-kho uá-na áñ-bo.	Obana ba ha rudi.
Walk before me	Áng-ni sígángáu thá-bai-láng.	Áng-ni mókháng. há amih.	Á-ni sáf, go him-di.
Whose boy comes behind you?	Nang-ni üñáu-sur-ni fíná-zlá faidang?	Nang-ni jamáno sháo-ni bishá rebáengá?	Ni-ni uno sé-bá-ni batse fai?
From whom did you buy (boi-khô) bai-(that)?	Nang sur-ni-frai (boi-khô) bai-nai?	Nang sá-onikho břebáhá?	Nang sábá-mi-tháni paí-kha?
From a shop.	Gámi dukáni.	Cháng-ni du-káni.	Bári dukáni.
Keeper of the village.	ni-frai.	káni-onikho,	tháni.
The boy (is) bad.	Fisá séle hamá.	Bishá námá...	Obba jahá hamá.
badly.	Cáñi-male good-not (is).	Cháñi goñi-not (is.)	Child-male good-not (is.)

## RELATION OF KACHÁRI TO HILL TIPPERÁ LANGUAGE.

v

A close examination of some of the phrases and sentences above given will show that the process of word-building is exactly alike in Kachári and Hill Tippérá. Thus, in both languages, the word for "boy" is really a compound word, "físá" (K.) and "chhá" (H. T.), meaning simply a "child," while the following word, "zalá" (K.) or "jalá" (H. T.) is a kind of adjective, = masculine, male; so that the whole compound denotes in both languages alike, a "male child," a "boy." So again the word for "bad" is in both languages a negative term = "not-good." The radical part of the word in each language is "hám;" this root, with certain prefixes, "ga" (K.) and "ká" (H. T.), means "good;" but by dropping these prefixes, and attaching certain affixes—"á" (K.) and "yá" (H. T.)—we get an exactly opposite meaning, "good-not" = bad,—the method of word-building, and of making the same root express these opposite meanings, being exactly the same in both languages. It is highly probable that a closer study of the languages in use among the tribes inhabiting the hills to the south of the Surmá Valley, would reveal many other points of resemblance with the Kachári of the Brahmaputra Valley; so that there seems reason to believe that this form of non-Āryan speech (Kachári) was at one time, under slightly different forms, very widely used over the valley of Assam and the adjacent districts of North-East Bengal.—S. E.

TEZPUR, the 12th June 1884.



## HILLS KACHÁRI COMPARED WITH THAT SPOKEN IN THE PLAINS.

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FROM what is at present known—and our knowledge is scanty enough—it would seem that the Kachári language as spoken in North-East Bengal and the Kachári Duárs of the Goálpára, Kámbrúp, and Darrang Districts in the Valley of Assam, is substantially the same as that in use in the North Kachár Hills,—at Gonjong, Maibong, Asálu, &c.

There are indeed many striking points of *difference*; and in some cases words in common use in everyday life (*e.g.*, man, woman, boy, goat, &c.) seem to have little or no etymological relation to each other as used respectively in the Valley and in the Hills. But on the whole, so far as the materials at present available for comparing the two forms of speech enable us to come to any definite conclusion as to the relation between them, it certainly seems that the points in which they *agree* far exceed both in number and importance those in which they *differ*; so that we shall probably not be far wrong in coming to the conclusion that the Kachári of the Hills and that of the Assam Valley are but different forms of what is at bottom essentially the same national language. A short Vocabulary, with some illustrations of the *inflections* in use in these two forms of speech, is given below, with a few typical sentences and some brief notes, &c.; and by carefully observing and weighing this list of words, sentences, &c., the student will be able at once to *compare* and to *contrast* the Kachári of the Plains with that spoken in the Hills, and thus form his own conclusion as to the relation existing between them.

## I.—VOCABULARY.

*English.*

<i>English.</i>	<i>Plains Kachari (Darrang).</i>	<i>Hills Kachari.</i>
One	... Sè	... Shé (si).
Two	... Nê (gnê)	... Gñí (gní).
Three	... Thàm (găthàm)	... Găthàm (thàm).
Four	... Brúl	... Birí.
Five	... Bá	... Búngá.
Six	... Dâ (ra)	... Dâ.
Seven	... Sní (sñí)	... Sini.
Eight	... Zát (ját)	... Jái
Nine	... Skhó (sikhó)	... Shugú.
Ten	... Zi (ji)	... Ji.
I	... Áng	... Áng.
We	... Zang (jang)	... Jang (jing).
Thou	... Nang	... Nu (nung).
You	... Nang-sur	... Nu-shi (ni-shi).
He	... Bí	... Bwa.
They	... Bí-sur	... Bwa-nishi.
This	... Bê	... Eb.
These	... Bê-sur	... Eb-nishi.
That	... Boi	... Bwa.
Those	... Boi-sur	... Bwa-nishi.
Who	... Sur (sar)	... Shôr.
Rice (dhán)	... Mai	... Mai.
— (chául)	... Mairang	... Mairang.
— (bhát)	... Mikham	... Mákhám.
Man	... Mânsñí	... Shubung.
Woman	... Hingzháu	... Másháingjwu.
Child	... Fisú	... Ánchá.
House	... Nü	... Na.
Fire	... Át	... Óái.
Air	... Bár	... Bár.
Earth	... Há	... Há.
Water	... Dûl	... Dj.
Head	... Khárâ	... Khro.
Hair	... Khenai	... Khánai.
Eye	... Mègan (mígan)	... Mu.

COMPARISON OF WORDS WITH PLAINS KACHÁRI.

iii

<i>English.</i>	<i>Plains Kachári.</i>	<i>Hills Kachári.</i>
Ear	... Khámá	... Kámáu.
Nose	... Gangthang	... Gung.
Mouth	... Khugá	... Mukháng.
Neck	... Gada	... Gada.
Hand	... Ákhai	... Iáu.
Body	... Mâdam	... Cháu.
Blood	... Thoi	... Twí.
Fish	... Ná (gná)	... Nwá.
Cow	... Mosaú	... Musu.
Goat	... Burmá	... Brúna.
Snake	... Zibaú (jibaú)	... Jhubu.
Bird	... Dáu	... Dáu.
Cock	... Dáu-zlá	... Dáu-na.
Hen	... Dáu-zu	... Dáu-má.
Egg	... Dáu-dúf water.)	Dáu-dí ("fowl's water")
Tiger	... Mosá	... Misi.
Sheep	... Mendá	... Mená.
Earthquake	... Bânggri	... Bângglá.
Rain	... Nakhá (akhá)	... Hâdi.
Mâdh (rice-beer)	... Zauú (jaú)	... Ju.
(To) eat	... Zá (já)	... Ji.
— drink	... Lang	... Lung.
— sleep	... Udu	... Thu.
— walk	... Thâbal	... Dâubai.
— run	... Khât	... Khai.
— sit	... Zá (já).	... Khám.
— laugh	... Míní (mní)	... Míní (mní).
— weep	... Gâb	... Grá.
— jump	... Bát	... Baitlumi.
— come	... Fai	... Fai.
— go	... Thâng	... Thâng.
— cook	... Sang	... Sang.
— bring	... Lábo	... Lâbu.
— take	... Lâng	... Lâng.
— give	... Hû	... Rí.
— give back	... Hû-sâfin	... Fipi-ri.

## II.—GRAMMAR (ACCIDENCE, INFLECTIONS, &amp;c.)

## 1.—NOUNS (DECLENSION).

Kachári.		English.
Plains.	Hills.	
SINGULAR.		
<i>Nom.</i> —Omá (omái-á)*	... Hono	... a pig.
<i>Obj.</i> —Omá-khô	... Hono-khô	... a pig.
<i>Instr.</i> —Omá-zang (jang)	... Hono-jang	... by (with) a pig.
<i>Dat.</i> —Omá-nú	... Hono-ne	... to "
<i>Abl.</i> —Omá-ni-frai	... Hono-ni-frang	... from "
<i>Poss.</i> —Omá-ni	... Hono-ni	... of "
<i>Loc.</i> —Omái-áu	... Hono-há	... in "
<i>Voc.</i> —Heloí omá!	... Hoko-hono !	... O pig !
PLURAL.		
<i>Nom.</i> —Omá-für (far; frá) ...	Hono-ráu	pigs.
<i>Obj.</i> —Omá-für-khô	Hono-ráu-khô	pigs.
&c. &c.	&c. &c.	

The remaining case-endings in both forms of the language (Hills and Plains) are exactly the same as those given above for the Singular number.

## 2.—VERBS (CONJUGATION, &amp;c.)

## (a).—Simple Verb Active.

Verbal root, "Nu" (nai), to see.

English.	Plains Kachári.	Hills Kachári.
I see	... Áng nu-i-ú*	... Áng nai-re.
I am seeing	... Áng nu-dang	... Áng nu-du.
I saw	... Áng nu-bai	... Áng nai-bá.
I did see	... Áng { nu-nai nu-dang-man }	... } Áng { nu-bá. nu-khá.
I shall see	... Áng nu-gan	... Áng nai-náng.
See thou (you)	... Nu	... Nai.
Let him see	... Nu-thang	... Ba-ne pu-nu.

\* This second form of the word (omái-á), is the nominative *emphatic* or *definite*.—See Grammar, page 11. D. The letter "i" is *euphonically* affixed to the second syllable in the nominative definite and locative cases; as also to the verbal root in the present indefinite tense ("nu-i-ú;" "záa-i-ú," &c.).

**COMPARISON OF HILLS WITH PLAINS KACHÁRI.**

v

<i>English.</i>		<i>Plains Kachári.</i>		<i>Hills Kachári.</i>
I can see	...	Áng nu-nū há-gau	...	Áng nai pure.
I could see	...	Áng nu-nū há-bai	...	Áng nai pure-mu.
If I see	...	Áng { nu-bá nu-blá	... } Jadi áng nu-re.	
If I saw	...	Áng { nu-bá nu-blá	... } Jadi áng nu-káde.	
Seeing	...	Nuī	...	Nuhi.
Having seen	...	Nu-nánoi	...	Nuhi-dádá.
To see	...	Nu-nū	...	Nuhi-má.

(b).—*Passive Voice (used sparingly in both forms of speech).*

I am seen	...	Áng nunai záa-i-ú	...	Áng nu jáu-du.
I was seen	...	Áng nunai záa-bai	...	Áng nu jáu-khá.
I shall be seen	...	Áng nunai záa-gan	...	Áng nu jáu-náng.
I can be seen	...	— záa-nū há- gau.	...	Áng nu jáu pure.
I could be seen	...	Áng nunai záa-nū há-bai	...	Áng nu jáu pure-mu.
If I am seen	...	Áng nunai záa-bá	...	Jadi áng nu jáu-re.

(c)—*Negative Verb.*

I see not	...	Áng nu-á	...	Áng nai-á.
I saw not	...	Áng nu-á-khui	...	Áng nai-á-bá.
I shall not see	...	Áng nu-á	...	Áng nai-á-náng.
See not	...	Dá nu	...	Dá nai.
Let him not see	...	Dá nu-thang	...	Ba-khô dá pu-nu.

(d)—*Causative Verb.*

show	...	Áng nu-hü-ú	...	Áng pu-nu.
showed	...	Áng nu-hü-bai	...	Áng pu-nu- { bá. khai.
shall show	...	Áng nu-hü-gan	...	Áng pu-nu-náng.
let him show	...	Bí nu-hü-thang	...	Ba-khô pu-numá-ri.
can show	...	Áng nu-hü-nū há-gau	...	Áng pu-nu pure.
could show	...	Áng nu-hü-nū há-bai	...	Áng pu-nu pure-mu.
If I show	...	Áng nu-hü-bá	...	Jadi áng pu-nu-re.

§.—ILLUSTRATIVE SENTENCES, WITH LITERAL TRANSLATION GIVEN UNDERNEATH EACH SENTENCE.

*English.*

*Plains Kachári.*

- 1.—I will give you six annas { Áng sá-fá st-fá-nú áñá-rá hú-gan ... Áng sáu-sí-sáu-sí-ne áñá-dá ri-náng.  
each. { I man by (to) man annas-six give-will ... I man by (to) man annas-six give-will.
- 2.—I saw three men, four cows, { Áng mánsúi sá-thám, mosáu má-brúi, áru mosá Áng shubung má-gúthám, musu má-birí, dáb,  
and five tigers. { I men three, cows four, and tigers I men three, cows four, and  
má-bá nu-bá. { five see-did. mi-i má-buñgá nu-bá.  
tigers five see-did.
- 3.—The elephant is bigger { Most-nt-khri háthi-á gúdat' ... Misithá miúng ded-áu.  
than the tiger. { Tiger-than elephant-the great (is) ... Tiger-than elephant great-is.
- 4.—Did you bring the cow { Miá nang mosái-khò lábo-bai ná? ... Miáhá nung musu lábu-bá?  
yesterday? { Yesterday you cow (obj.) bring-did ? ... Yesterday you cow bring-did ?
- 5.—Kacháris drink mādh ... { Bárí-físá zaú lang-ú ... { Kacháris mādh drink-(habitually) ... { Dímáshá-ráu ju lung-re.  
... { Boi mánsú zaú lang-dang ... { That man mādh drinking-is ... { Kacháris mādh drink-(habitually).  
... { I tiger (obj.) shoot-kill-did ... { ... { Hóéb shubung ju lung-du.  
killed it. ... { He says, to-day (I) go-not ... { That man mādh drinking-is.  
... { Bi khithái-ú díni tháng-á ... { ... { Áng misi-khó gáu-thai-bá.  
to-day. { He says, to-day (I) go-not ... { I tiger (obj.) shoot-kill-did.  
... { Há-bá, áng fai-gan ... { ... { Bwa thi-re díni tháng-i-a.  
... { Can-if, I come-will ... { ... { He says, to-day (I) go-not.  
... { Blai-káde, áng fai-náng.  
... { Can-if, I come-will.  
... { Blai-káde, áng fai-khá-mu.  
... { Could if, I come-would-have.
- 6.—That man is (now) drink-  
ing mādh.
- 7.—I shot at the tiger and { Áng mosá-khó gáu-thai-bá ... { ... { Áng misi-khó gáu-thai-bá.  
killed it.
- 8.—He says he will not go { Bi khithái-ú díni tháng-á ... { ... { I tiger (obj.) shoot-kill-did.
- 9.—I will come, if I can ... { Há-bá, áng fai-gan ... { ... { Blai-káde, áng fai-náng.
- 10.—I would have come, if I { Há-bá, áng fai-gáu-man ... { ... { Can-if, I come-will.  
could. { Could-if, I come-would-have ... { ... { Could if, I come-would-have.

## I.—VOCABULARY.

A glance at the list of words given above will show that by far the greater part of them obviously stand in very close etymological relation to each other. There are indeed some remarkable exceptions to this rule; *e.g.*, the words for man, woman, child, goat, body, &c., seem to be quite distinct, and as these must be words in common, every-day use in village life, we might have expected beforehand to have found a greater likeness, if not identity, existing in the use of these terms. But however these differences may be accounted for, there can be no doubt that the words for the numerals up to ten, the personal pronouns, &c., are substantially the same; and this statement holds good of the great majority of the words given in the Vocabulary.

## II.—GRAMMAR.

## 1.—ACCIDENCE.

*Nouns.*

The inflection, &c., of nouns has clearly very much in common in both forms of speech. Gender is usually denoted, not by entirely different words (*e.g.*, boy, girl, &c.), but by using an indeterminate word (child), and appending to it some qualifying term; *e.g.*,

P. K.\*—“Físá” (fsá), child { “físá zálá,” child-male = boy.  
“físá zu,” child-female = girl.

H. K.\*—“Ánchá,” child { “ánchá bámá,” child-male = boy.  
“ánchá bachhu,” child-female = girl.

In expressing the *number* of nouns, there is a marked difference between the two forms of speech. The only plural

\* P. K. attached to a word or phrase denotes the *Plains Kachári* equivalent for that word or phrase, whilst H. K. indicates the forms used by the *Hills Kacháris*.

termination in common use in the Plains, is "für" (far, frá). This seems to be quite unknown in the Hills, where plurality is usually expressed by "ráu" (ráo), or "nishi,"—forms which are never heard among the Kacháris of Darrang. It is difficult to account for this marked difference in the plural termination of nouns: it is just possible that the Hill Kacháris may have borrowed the former (ráu) of the two plural terminations above-given from the Bengáli (erá, rá), while the latter may have been adopted from some neighbouring hill-tribe.

As regards the *case-endings*, a very striking resemblance does undoubtedly exist between the two forms of speech. Thus, the methods of denoting the Objective, Instrumental, and Possessive cases are absolutely identical, whilst the case-endings for the Dative, Ablative, and Locative inflections have obviously very much in common. In the mode of inflecting the noun then, it may fairly be assumed that the two forms of speech are substantially the same.

#### *Verbs.*

In the method of conjugating the verb, some striking points of resemblance present themselves, which hardly admit of being explained away as mere accidental coincidences. Thus in both modes of speech the present tense has two forms, a present indefinite and a present definite, *e.g.*,

P. K.—"Áng mikhàm zá-i-ú,"*	{ I eat rice, <i>i.e.</i> , at <i>any</i> time,
H. K.—"Áng mákham ji-re,"	{ habitually.
P. K.—"Áng mikhàm zá-dang,"	{ I am eating rice, <i>i.e.</i> , now,
H. K.—"Áng mákham ji-du,"	{ at this very moment.

The *Passive Voice* is expressed in the usual way in both forms of speech, *i.e.*, by combining the past participle of the principal verb with the various tenses of the verb "be, become." It will be observed that the verbal root to denote the substantive verb (be, become) is etymologically the same, *i.e.*, P. K.,

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\* "Zá-i-ú,"—"í" inserted *euphonically* between root (zá) and temporal affix (ú.)

"zāa," (jāa); H. K., "jáu." Among the Kacháris of the Hills and of the Plains alike the Passive Voice is used very sparingly, and unfrequently, as indeed is the case in other Oriental languages (*e.g.*, Hindustáni, Assamese, &c.)

#### *Negative Verb.*

A negative force is given to the verb—not in the way common to many languages, *i.e.*, by *prefixing* some adverb of negation (non, nc, not, &c.), but by *affixing* a letter or syllable to the verbal stem. In both forms of speech the affix used for that purpose is "á" in the present tense [P. K., "Nu-á;" H. K., "Nai-á," (I) see not], while the past tenses are expressed by an additional affix in accordance with the same principle. But in the Imperative Mood this principle is departed from, both forms of speech agreeing in expressing the prohibitory negative, not by an *affix*, but by a *prefix*, "dá;" P. K., "Dá nu;" H. K., "Dá nai," = see not; look not. A strictly analogous mode of giving a negative force to the verbal root prevails in the Gáro and Mikir languages, as well as in that of Hill Tipperá (see Grammar, pp. 23-24).

#### *Causative Verb.*

In Hills Kachári a causal force is given to the verbal root by the prefix, "pu;" *e.g.*, "Nu-má," to see; "Pu-nu-má," to cause to see, to show. The Kacháris of the Plains usually express the same meaning in a somewhat different way, *i.e.*, by appending to the verbal root a second verb, "hǔ-nǔ," to giye; thus (P. K.) "Nu-hǔ-nǔ," to give (*i.e.*, to cause) to see, to show. But some verbs acquire a causal force much in the same way with verbal roots among the Hills Kacháris, *i.e.*, by *prefixing* a syllable, *e.g.*, "fā" (fi). Thus (P. K.), "Ràn-nǔ," to be dry; "fā-ràn-nǔ," to cause to be dry, to dry (active); "sí-nǔ," to be wet; "fī-sí-nǔ," to cause to be wet, to steep, soak (see Grammar, page 25.B). With this may be compared the analogous usage prevailing in the Mikir language, where a causal sense is given to a word by the

## OUTLINE KACHÁRÍ GRAMMAR.

prefix "pè," *e.g.*, "mésén," good (*adj.*), "pè-mésén," to cause to be good, to make good.

### 2.—SYNTAX (SENTENCES.)

The conclusion, to which a cursory inspection of the Vocabulary and Accidence above given would apparently lead us (*i.e.*, that the two forms of speech are substantially the same language), is certainly borne out by what we know of the *Syntax* in each case. Ten typical sentences are given above, with a literal and verbal translation appended to each ; and a glance at these will at once show how much the two forms of speech have in common as regards the syntactical relation of words. The *order* of the words is almost absolutely the same in either case, and much the same may be said of the process of word-building and the syntactical combination of words and phrases in sentences. Many of the characteristic features of the Kachári (Plains) language have their exact counterparts in the speech of the Kacháris of the Hills. Thus when more than one object is spoken of, the numeral almost invariably *follows* the noun it refers to, this numeral itself being preceded by a classifying particle, usually monosyllabic. (See Grammar, page 13). Exactly the same usage obtains in Hill Kachári, as well as in Gáro and other cognate languages. Thus in sentences 1 and 2, "ána-ṛā" (P. K.) and "ána-dā" (H. K.)=annas-six (six annas); "mànsúi sá-thàm" (P. K.), "shubung má-gäthàm" (H. K.)=men-three; "mosaú má-brúi" (P. K.), "musu má-birí" (H. K.)=cows-four, &c. &c. In sentences 5 and 6, we have the two forms of the present tense, indefinite and definite, above referred to : "lang-ū" (drink) and "lang-dang" (is drinking) (P. K.) exactly corresponding to "lung-re" and "lung-du" (H. K.). (See Grammar, pages 17, 19). In sentence 7 another marked feature common to both forms of speech is brought out; *i.e.*, the way in which two verbal roots are combined into a compound verb, the *second*

root in such compounds indicating the *result* of the whole action denoted by the compound verb, whilst the former root shows the *manner* in which this result was attained. (See Grammar, page 27). Thus, "gáu-nü," to shoot, combined with "thát-nü," to kill (P. K.)=to shoot to death. Exactly the same meaning is conveyed in almost exactly the same way in Hill Kachári, the second root undergoing a slight change; "thát" (P. K.)="thai" (H. K.); "gáu-thai-bá" (H. K.)="gáu-thát-bai" (P. K.), shot and killed. In sentence 8, we find in both forms of speech alike the *present* tense of the Negative Verb taking the same form as the future; "tháng-á" (P. K.) and "tháng-i-á" (H. K.), "go not," being used in the sense of "will not go." In sentences 9 and 10 the method of expressing contingency, &c. (subjunctive mood) is seen to be the same in both forms of speech in *principle*, i.e., by an *affix*, not by a *prefixed* word; though the exact *form* taken by this affix differs largely, e.g., "bá" (blá) (P. K.)="káde" (H. K.); "há-bá" (P. K.)="blai-káde" (H. K.), can-if, i.e., if (I) can. Sometimes both forms of speech in expressing contingency fall back upon a *prefixed* word, "jadi" (if)—a term evidently borrowed from their Hindu (Bengáli or Assamese) surroundings; but the more common method, at least in the Plains, is that given above (by the affix "bá" or "blá"), equivalent to the H. K. "káde;" and here though the affixes differ in *form*, yet the *principle* which underlies and governs their application is obviously one and the same.

On the wholè, then, a review of the Vocabulary, and certain leading features of the Accidence and Syntax of the Kachári language as spoken in the Hills and Plains respectively,\* leads naturally to the conclusion that the two forms of speech are at bottom substantially the same. As before pointed out, there are some difficulties attending this theory, i.e., the entirely different words used to express certain familiar ideas that must be in every-day use, e.g., the words for man, woman, boy, goat, &c.; but the points in which the two forms of

speech *agree* very much exceed, both in number and in importance, those in which they *differ*; and we may perhaps fairly infer that the Kacháris of the Hills and those of the Plains, though they use different national names (Báṛā and Dímáshá), and can only partially understand each other's speech, are essentially one and the same people. What was the original home of this people, it is not at all easy to say. Their features are often of a distinctively Mongolian type, and with their almond-shaped eyes, projecting cheek-bones, and scanty beard, they sometimes show a certain approximation to the Chinese type of face,—a fact that would seem to point to the countries to the North-East of Assam as their original dwelling-place. As stated elsewhere, some of the various names by which they are known (Hojai, Hájong, Dímáshá) point to a land of mountains and rivers as their natural home; and perhaps we shall not be far wrong (though this is little better than guess-work) if we look upon the hills around the upper course of the Subansíri, Díhong, and Díbong rivers as the primal dwelling-place of the Kachári race. Descending from these hills, they may for a time have occupied the upper portion of the Assam Valley, where the names of the principal rivers (Dí-bru, Dí-hing, Dí-sáng, Dí-khu, Dí-hong, Dí-bong, Dí-krang) still begin with what is perhaps meant to be the Kachári word for water (dúi, dí), and where a non-Āryan tribe (the Deori Chutiás) still speak a language said to be closely related to the Kachári tongue. Under pressure, perhaps, from invading tribes from the North-East (Āhoms, Mattacks, &c.), they gradually made their way westwards to the neighbourhood of the Dhansíri river, where they would appear to have separated into two distinct branches. One of these branches made its way up the Dhansíri Valley to Dúimá-pur (*i.e.*, "Big-river-town"), where a powerful Kachári community existed for some years; and thence over the North Kachár Hills *via* Asálu, Maibong, &c., into the Surmá Valley, and even beyond it to some of the

hills which form its southern boundary, *e.g.*, Hill Tipperá, the language of which has undoubtedly much in common with the Kachári of the Plains. The other branch would seem to have crossed the Brahmaputra, and gradually to have occupied the whole of the sub-montane tract bordering the southern frontier of Bhután, from the neighbourhood of Tezpur to that of Jalpaiguri and Dárjiling—a region varying from ten to thirty miles in breadth, where the bulk of the population is still Kachári (Bārā), and where, in spite of outside Hindu influence, they to a great extent still retain their national language, religion, and customs, &c., unchanged. Large numbers of them have indeed been Hinduized, and under various names (Kôch, Rájbansi, &c.,) are often loosely classified as Hindus, though their features, &c., speak unmistakably of a non-Áryan origin ; and as such they form numerically one of the most powerful constituent elements in the population of this province. No less an authority than Mr. Brian Hodgson has said that the great bulk of the population of the Assam Valley is of non-Áryan origin ; and to this element in the population the people vaguely known to us as Kacháris have no doubt *very* largely contributed.

But whatever their origin, or their past history, may have been, there can be little doubt that they have a future before them of some promise. Intellectually inferior to their Hindu and Massalmán neighbours, they are physically and morally vastly their superiors. Their liberal diet—for they eat freely every kind of flesh, that of the cow alone excepted—tends to give them a sturdy physique,—a result to which their industrious habits also largely contribute ; whilst in their simplicity, straightforwardness, and freedom from crooked, deceitful ways, they give proof of a type of character which one often looks for in vain among more “civilized” communities. Hitherto, they have been little more than “hewers of wood and drawers of water,”—essentially a people supporting themselves by unskilled manual labour. But now that education

is spreading among them, they are gradually forcing their way to higher things. Several old pupils of the Kachári Mission Schools in Darrang now fill positions of importance and responsibility as mouzadárs, mandals, &c., while others act as mohurirs in tea-factories, and have virtual charge of these factories during the absence of the European managers. There is reason, then, to hope that the Kachári element in the population of this province will come to the front more and more; and play an increasingly important part in raising themselves and their neighbours to higher and better things.

S. ENDLE.

SHILLONG, *the 18th July, 1884.*

The compiler gladly takes this opportunity of acknowledging his many and great obligations to the officer in charge of the North Kachár Hills, Mr. Soppitt, without whose co-operation, most freely and repeatedly given at the cost of much time and labour, the foregoing sketch comparing the Kachári of the Plains with that of the Hills, could not possibly have been drawn up at all. It may be hoped that this officer may see his way towards publishing an Outline Grammar of the language of the North Kachár Hills—a work the satisfactory carrying out of which is the more to be desired, as the Hill Kacháris have been less exposed to Hindu and other outside influences than their fellow-countrymen in the Plains have been, and among them, therefore, we may reasonably expect to find the national mother-tongue preserved in its purest form.—S. E.

## OUTLINE KACHÁRI GRAMMAR.



## ABBREVIATIONS.

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MOST of the abbreviations made use of will explain themselves, being merely shortened forms of the words they represent. The following may however be noted:—

*Cf.*—(confer) compare.

*Lit.*—Literally.

*Adj.*—Adjective.

*Part.*—Participle.

*A., H.*—These letters indicate respectively the Assamese and Hindustáni equivalents of certain Kachári words and phrases to which they are appended in brackets. These are given to assist the learner in passing “from the known to the unknown,” it being taken for granted that Magistrates, Planters, and others, to whom a knowledge of Kachári is likely to be useful, are already familiar with the Assamese and Hindustáni languages.



# OUTLINE KACHÁRI GRAMMAR.

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The following sketch of some of the leading features and principles of the Kachári language is comprised under three heads—I. Orthography, II. Accidence, and III. Syntax. This last-mentioned subject is perhaps, in a language of this character never yet reduced to writing, best taught by means of typical sentences, which serve at once to illustrate the accidence and the syntactical relation of words, explanatory remarks being inserted wherever called for.

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## PART I.—ORTHOGRAPHY.

In attempting to represent the sounds of this language by means of written symbols, it must be understood that nothing further than approximate correctness is aimed at. The consonants, in fact, present little difficulty, most of them being pronounced much as they are in English. But some of the vowel sounds are peculiar, and (as might be expected in an unwritten tongue) the pronunciation of these is not always uniform, though the divergence of sounds is less than might have been anticipated. The student cannot be too strongly urged to study the different sounds of the language as they fall from the lips of the people themselves. He should particularly endeavour to master the distinction between the various modifications of the different vowel sounds, as these sometimes indicate very important differences in meaning; e.g.—

"*B*ú *súmá* {árú"} } This dog {bites.  
" " {árá"} } {does not bite.

Here the distinction between the two vowel sounds "ú" and "á" indicates all the wide difference between an affirmative and a negative proposition.

## 1.—VOWELS.

a—unaccented, always short, as in “company,” “America”; e.g., “Ban,” firewood. This sound is somewhat more abrupt and explosive than in English, especially when final.

á—long, as in “father”; e.g., “Tháng,” go. This sound is sometimes drawn out and prolonged,—a modification which may be represented by “áá”; e.g.—

“Zá-nǔ,” to eat.

“Záa-nǔ,” to be, become.

â—sharp, short sound, as in “pan”; e.g., “Gădăñ,” new.

ă—broad sound, as in “call,” or like “o” in “order,” “for”; e.g., “Gathă,” a child.

e—unaccented, as in “bed,” “then”; e.g., “Gădet,” great.

é—as “ey” in “they”; e.g., “Mêgan,” eye.

è—an intermediate sound between the two former; e.g., “Bèsè,” how many? how much?

i—unmarked, short, as in “pin”; e.g., “Ling,” call.

í—long, as in “marine”; e.g., “Bí,” he.

ó—unmarked, short, as in “stop”; e.g., “Mosá,” a tiger.

ô—long, as in “bone”; e.g., “Khô” (sign of objective case).

This sound “ô” is occasionally thickened and strengthened so as to approximate to the sound of “au” (see below), with which indeed it seems at times to be interchangeable. In such cases what seems to be the more correct sound is given first, the less usual sound being represented by appending “au” in parentheses; e.g., “Khô” (khaú).

u—short, as in “pull.”

ú—long, as in “pool”; e.g., “Búnǔ,” to beat.

ü\*—This is a sound difficult to describe. It bears some resemblance to the (â) given above, but is much more compressed. In uttering it the cheeks are drawn in close to the jaws, the lips but slightly apart, and the tongue placed near the outer edge of the hard palate, the breath being allowed to escape slowly between the two latter organs with a semi-nasal intonation. At the end of a word this sound has something in common with the *bisarga* in Bengáli ; e.g., “Bünü,” to drag, pull.

au—as “*ow*” in “*how*”; *e.g.*, “*Gălău*,” long.

aú—approximates to ô; e.g., "Gáthaú," deep. (See "ô" above).

**au**—in uttering this diphthong the voice dwells on the “á” sound, the unaccented “u” serving merely to modify the whole sound in the direction of “ow”; e.g., “Gakháu,” bitter. The distinction between these two sounds, which it is not always easy for the ear to catch, is sometimes of practical importance; e.g.—

"Bê dūi-á {gāthaú} {ná?}" Is this water {deep ?  
                  {gātháu} } sweet ?

ai, as "i" in "wine," "shine"; e.g., "Mai," rice (paddy).

úí—this is a peculiar sound, which seems to fluctuate between “oi” (pronounced *very short*) and “i.” It is apparently made up of the “ú” sound above described and “i,” the voice gliding rapidly over the former vowel and dwelling on the latter, the whole sound approximating to “i.” Occasionally the sounds of both vowels are *separately* heard, though not perhaps with such distinctness as to call for the use of the dieresis; e.g., “Dúimá,” a river; “Súimá,” a dog.

oi, as "oi" in "boil"; e.g., "Thoinū," to die.

\* The sound intended to be denoted by this symbol would be more correctly represented by *short o*, but this character was not available at the Secretariat Press.

## 2.—CONSONANTS.

Most of these, as before stated, are used as in English, and call for no particular description. But some are used to represent peculiar sounds or modifications of familiar sounds, and to designate these certain diacritical marks are necessary.

**c**—not used ; its soft sound being represented by “s,” its hard sound by “k.” The combinations “ch” and “chh” seem to be unknown in Kachári.

**d, dh**) These letters are used much as in Assamese, the two former letters being properly dental sounds, the two latter, cerebral. Cerebral sounds seem to predominate in the language, dental letters being used chiefly in words borrowed from the Sanscrit family; e.g., “Dharam” (dharma) ; and even in these cases the Kacháris generally substitute a cerebral sound for a dental one, the distinction between dental and cerebral letters being but rarely observed. The cerebral “d” and “t” sometimes pass into “r” ; thus, the name by which Kacháris speak of themselves may be written indifferently “Bārā” or “Bādā.”

**f**—as in English, but strongly aspirated, especially at the beginning of a word.

**g**—always hard, as in “gun”; e.g., “Gälau,” long.

**h**—as in English (simple aspirate) ; e.g., “Hünü,” to give. Sometimes this becomes a *guttural* aspirate, the two sounds being apparently interchangeable, and used without any obvious difference of meaning.

**n**—this is the nasal sound (rare in Kachári) found in the Hindustani “men,” &c. ; in French, “l’enfant,” &c. .

**ng**—this combination is very rarely found at the beginning of a word in Kachári, but is not uncommon at the end of a word or syllable, in which case it is pronounced

exactly like the "ng" in "singing": e.g., "Áng," I; "Tháng," go. In these cases the "g" sound always combines with the preceding nasal, and is not carried on to the next syllable; e.g., "Tháng-á," (I) will not go.

The nasal sounds (*anunásika*) so common in Assamese, represented by the *chandra-bindu* (‘), seem not to be found in Kachári.

p—as in English.

ph—an aspirated p, something like the English "ph" in "uphold," the sounds of the two letters, however, being not heard separately as in the English word, but combining into a single sound.

r—with a broader, more rolling sound than in English.

ṛ—sometimes interchanges with "t" and "d"; e.g.—

“Bí kháṭdang,” he is running.  
“Bí kháṛá,” he does not run.

s—as in "this"; e.g., "Físá," a son child: often with a sharp semi-aspirated sound, especially when *initial*.

t, th(pronounced much as in Assamese, dental and cerebral, t, th) though this distinction often seems not to be strictly observed. The English sounds of "th" in "this" and "thing" are not found in Kachári.

v, w, y—as in English, the two latter always retaining their consonantal sound.

z—as in English; e.g., "Zánū," to eat.

zh—like the French "j" in "joli": e.g., "Hingzháusá," a woman.

In writing words borrowed from other languages (e.g., Assamese) the Kacháris often change an unaspirated initial consonant into an aspirated one: thus, "Kál" (time) becomes "khál"; "Kintu" (but), "khintu," &c.

## 3.—ACCENTS : THE DIÖRESIS, &amp;c.

In order to give some idea of the cadence of the language, two accents are made use of, the single and the double.

The single accent is used in short words, and is written in the form commonly called the acute accent (''); e.g., "Tháng'nu," to go.

In longer words we sometimes have two accented syllables; e.g., in the English word "in'deter'minate," the main accent (") lies on the third syllable, while at the same time a certain stress is laid on the first syllable, the voice seeming to rest on it to gain strength for the utterance of a long word. In such cases the main, or principal, accent is represented by the double mark (""), the secondary one by the single sign (''). Thus the above word is written, "in'deter'minate." This system is used in representing the cadence of Kachári words of several syllables: e.g., "Tháng'-ni-áu"-nu" (even while going), a participle from the root "Tháng" (go) above given. Here the last syllable, "nu," is a kind of enclitic; the main accent falling on the third syllable, and the secondary one on the first.

The diöresis is sometimes used over vowels to mark the beginning of a new syllable; e.g.—

"Guru'i" (=gu-ru'-i), soft.

The hyphen is occasionally used in cases where confusion or doubt might arise from its absence; as, "Nú-áu," in a house.

As it is undesirable to multiply diacritical marks needlessly, such symbols as the diöresis, hyphen, &c., are used only very sparingly, and each diphthong and vowel must be supposed to have its full phonetic value, even when not separated by the hyphen, &c.: e.g., "Oá" (bamboo) might be otherwise written "owa," "oya," "o-a," &c.; so, "Faiá" (comes not) might be written "fai-a," &c. No consonant is ever

## GENERAL RULES RELATING TO ACCENT, ETC.

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needlessly doubled, and every such letter must be allowed its full force ; e.g., "Thánggan" (will go) = "tháng-gan," &c.

The symbol ( ^ ) over a letter denotes that it is to be pronounced as *shortly* as possible. It is used especially in the case of adjectives, many of which begin with the syllable "Gă": e.g., "Găză'," red; "Găfút'," white, &c. Here the first syllable is *very* short, and the words might almost be written, "gzá," "gfút," &c., the vowel in the first syllable being omitted altogether.

## GENERAL RULES RELATING TO ACCENT, &c.

1.—The accented syllable is indicated by the acute ( ' ).

2.—In words where no syllabic accent is used the stress of the voice always rests on the *first* syllable of a word; e.g., "Faidang" = "fai'dang"; "Faidangman" = "fai'dangman," &c.

This rule holds good even in words where the second (or later) syllable of a word contains a long vowel whilst the first syllable has only a short one, accent being to some extent independent of the *quantity* of vowel sounds; e.g., "Mosá" (tiger) = "mo'sá," &c.

*Exception.*—In adjectives beginning with "gă" the *second* syllable is almost always the accented one; e.g., "Găză" (red) = "găză."

3.—In words of more than two syllables the accent, as a general rule, rests on the last syllable but one (*pendultimate*).

4.—Nouns in declension—

A noun which in its simplest form takes the accent on its *first* syllable sometimes transfers it to its *second* when the case endings are appended; e.g., "Mo'sá," a tiger; "Mo'sá'ni," of a tiger, &c.

5.—Verbs for the most part retain their original accent (first syllable) throughout their conjugation; but in compound verbs, the *second* member of the compound usually takes the accent; e.g.—

“Gorai-á { khàt'-bai,” } The horse { ran.  
                  { khàt-láng'-bai,” } ran away.

In verbal roots of more than one syllable, the accent almost always falls on the *second* syllable: e.g., “Ga-glai-nú” (to fall)=“ga-glai'-nú”; “ge-le-nú” (to play)=“ge-le'-nú,” &c.

Enclitics—“nú,” (no,) “súi,” (“soi,”)—cause the accent to rest on the syllable immediately preceding them; e.g.—

“Bí { ga-glai'-nai ” } he fell.  
                  { ga-glai-nai'-súi ” }

*N. B.*—A certain licence seems to be allowed in the spelling and pronouncing of some words. Thus, the word for “great,” in its usual form “Gadat’,” may be written and pronounced, “Gădad’,” “Găded’,” “Gădet’,” “Gădit’,” “Gădid’,” &c.; while in relation to other words, e.g., when in the superlative degree or when combined with a verb, the first syllable may be suppressed altogether; as—

“Boinúsári detsiná” (for “Gădet’siná”), the greatest of all.

## PART II.—ACCIDENCE.

In dealing with the accidence of the Kachári language, it will be convenient to speak of it under six heads:—1, Nouns; 2, Adjectives; 3, Pronouns; 4, Verbs; 5, Adverbs; and 6, other indeclinable words,—Prepositions, Conjunctions, and Interjections.

### I.—NOUNS.

#### 1.—GENDER.

A.—Nouns denoting inanimate objects have no formal distinction of gender, as, “Nú,” a house; “Mai,” rice (paddy).

1.—Nouns denoting animate objects have their gender distinguished by a qualifying word placed *after* the noun whose gender it indicates. These words vary as applied to distinct classes of objects. Some of those in common use are the following :—

- (a) "Hôá," man (male); "Hingzháu," woman (female).  
These words are applied exclusively to human beings.
- (b) Goats, deer, &c.—"Fànthá," "fànthi," are the terms used; *e.g.*, stag, "Mái fànthá"; hind, "Mái fànthi."
- (c) Hogs, &c.—"Búndá," "búndi."  
Boar, "Omá búndá"; sow, "Omá búndi."
- (d) Birds, &c.—"Zálá," "zű."  
Cock, "Dáu zálá"; hen, "Dáu zű."
- (e) Elephants.—"Mákhúndá," "mákhundi," &c.

Of these qualifying words indicating gender, it will be observed that—

- (a) They generally, if not invariably, follow the word they qualify; and
- (b) The final vowel is "á" when they denote the masculine gender, and "í" when they designate the feminine.

## 2.—NUMBER.

Only two numbers are recognised, Singular and Plural.

The Singular is indicated simply by the name of the object; as, "Mànsúí," a man. This is sometimes made more emphatic by the addition of a word meaning one; *e.g.*, "Mànsúí sásè faibai," one man (and one only) came.

The Plural is denoted by the termination "fur," for which the syllables "frá" and "far" are sometimes substituted, especially in the oblique cases, without any obvious difference of meaning, *e.g.* :—

"Mànsúí," a man. "Mànsúí-fur," men.

"Nü," a house. "Nü-fur," houses.

The plural termination seems to be but rarely omitted, even in the case of nouns denoting inanimate objects.

### 3.—CASE.

The following form gives the various case-endings, which are applicable alike to all nouns and pronouns. For the sake of convenience, the noun in Kachári is regarded as having eight cases, after the model of the noun in the Sanscrit family of languages; i.e., Nominative, Objective, Instrumental, Dative, Ablative; Possessive, Locative, and Vocative :—

Singular.		Plural.
<i>Nom.</i> —Mànsúí	... a	Mànsúifur-(far) ...
<i>Obj.</i> —Mànsúí-khô (khaú)	... a	Mànsúifur-khô (khaú)
<i>Instr.</i> —Mànsúí-zang	... by	Mànsúifur-zang ... by
<i>Dat.</i> —Mànsúí-nú	... to	Mànsúifur-nú ... to
<i>Abl.</i> —Mànsúí-ni-frai	... from	Mànsúifur-ni-frai ... from
<i>Poss.</i> —{ Mànsúí-ni Mànsúí-há	... of ... of	{ { Mànsúifur-ni ... of { Mànsúifur-há ... of
<i>Loc.</i> —Mànsúí-(ni)-áu	... in	Mànsúifur-ni-áu ... in
<i>Voc.</i> —Helúí mànsúí	... O	Helúí mànsúifur ... O

A.—The Possessive case has two signs, "ni" and "há." Of these the former is by far the more frequently used, the latter being restricted chiefly to nouns denoting animate life.

B.—The Ablative case takes before its own termination, "frai," that of the Possessive case, "ni"; "Ni-frai" =from (out) of, &c.

C.—This holds good in some instances, though not in all, of the Locative case, "ní-áu." Sometimes when the Nominative case ends in a vowel "a" or "á," the case-ending of the Locative is preceded by "i" forming a diphthong with the preceding vowel; e.g., "Nú+i+áu," = "Núi-áu," in a house. Thus the Locative case of "Nú," a house, may be written in three ways,—1, "Nú-áu"; 2, "Núi-áu"; 3, "Nú-ni-áu." The choice in the use of one or other of these forms seems to be determined largely by considerations of euphony and facility of utterance.

D.—When the Nominative case ends in the vowel “á” or “á,” an affix (á) is often appended to it in composition when it forms the subject of a sentence : the final vowel of the Nominative being then strengthened by the addition of the vowel “í,” with which it forms the diphthong “ai” (see note C). In such cases the affix (á) seems to have something of the force of the definite article ; e.g., “Dáu zálá gásípdang,” a cock is crowing ; “Dáu zálái-á gásípdang,” the cock (i.e., the one I am now listening to) is crowing.

## II.—ADJECTIVES.

4.—The adjective in Kachári is placed sometimes before, sometimes after, the noun it qualifies, without any very obvious difference of meaning, as—

“ Găhàm mānsúi-khô }  
“ Mānsúi găhàm-khô } nubai,” I saw a good man.

From the sentence above given it will be observed that when an adjective follows a noun in an oblique case, the case-ending is attached to the adjective.

Adjectives undergo no change of termination in order to agree in gender or number with the noun they qualify ; e.g.—

“ Găhàm hoásá,” a good man.  
“ Găhàm hingzháusá,” a good woman.

## 5.—COMPARISON.

The comparative degree of adjectives is denoted by (1) affixing the word “sári” (or “khri”), equivalent to our “than,” to the word with which comparison is made ; and (2), by appending the syllable “sin” to the adjective ; as,—

“ Bí áng-nü-khri găzaú sin,” he is taller than I.

“ Bé nüá boi bangfáng-nü-sári găzaú sin,” this house is higher than that tree,

It will be observed that—

(a)—The word "sári" or "khri" (=than) always takes the dative case before it; e.g., "Boi" (or "boi-bü"), all; "Boi-nü-sári," than all.

(b)—The syllable of comparison "sin," attached to the adjective, is sometimes omitted.

(c)—The first syllable of the adjective is also occasionally omitted when comparison is made, e.g.—

"Áng-nü khri zaú-sin" (for "gázaú sin"), taller than I ("gázaú," tall).

The Superlative degree is expressed much in the same way, the nöun (always in the dative case) being preceded by some word signifying *all*: "Boinü-sári bí gázaú' sin," he is taller than all, or the tallest of all. The same sense may be conveyed in a slightly different way, as, "Boi-ni gezráu bí gazaú siná," in the midst of (among) all he is the tallest; he is the tallest of all.

#### 6.—NUMERAL ADJECTIVES.

The numerals up to ten are as follows:—

One—Sè (süí).	Six—Rå (då).
Two—Nè (nüí).	Seven—Sni (síní).
Three—Thám.	Eight—Skhô.
Four—Brè (brüí).	Nine—Zàt.
Five—Bá.	Ten—Zü (zi).

No single words to express numbers above ten seem to be in common use; but the people sometimes avail themselves of the Assamese word for "score"—*kuri*, which in the mouth of a Kachari becomes "khuri." There is also a useful word to express a group of four, i.e., "Za-khai" (= the Assamese *তৰ*). This word when followed by two numerals is to be multiplied by the former, whilst the number represented by the latter is to be added to the result so obtained. In this way the Kachari

can express in their own language numbers up to 40 or 43,

e.g.—

• “Zakhai’ thàm (sá) thàm” =  $4 \times 3 + 3 = 15$  (mèn).

• “Zakhai’ zǔ (sá) nè” =  $4 \times 10 + 2 = 42$  (men).

In the above examples it will be observed that the latter numeral is preceded by the word, “sá.” This indicates a peculiarity in the use of numerals in Kachári. When several objects are spoken of, the noun designating them is usually placed first, and the word denoting their number follows, this latter being preceded by a word, usually monosyllabic, which serves to qualify, or rather classify, the objects referred to. There are a number of such prefixes in common use, among the best known being the following. To designate—

(a)—Human beings, “sá” is used (as above).

Three men, “Mànsúí sá-thàm.” Two boys, “Gâthâ sá-nè.”

(b)—Irrational animals, “má.”

Four goats, “Burñá má-brè.” Five fowls, “Dáu mábá.”

(c)—Fruits, rupees, and many round things, “thai.”

“Thâkhâ thai-bá,” five rupees. “Thaizhu thai-brè,” four mangoes.

(d)—Leaves (of trees or books), clothes, and various flat things, “gàng.”

Three leaves, “Bilâi gàng-thàm.”

(e)—In some instances in words of two syllables, the latter part of the noun, or a word resembling it, is repeated before the numeral; e.g.—

“Bang-fang fang-thàm,” three trees.

“Bidûf-dûf-zû,” ten eggs.

The above are some of the most frequently used of these particles, though there are others the usage of which cannot apparently be brought under any rule at present known. These can be learnt only by frequent practice in hearing and speaking.

## III.—PRONOUNS.

Pronouns of five classes are found in Kachári,—*i.e.*, Personal, Relative, Interrogative, Demonstrative, and Adjective.

## 7.—PERSONAL PRONOUNS.

These are as follows—

<i>Singular.</i>	<i>Plural.</i>
1—Áng ... I.	Zang, or Zangfur (far) we.
2—Nang ... thou.	Nang-sur (nang-sar)... you.
3—Bí ... he, she, it.	Bí-sur (sar) (Bífar)... they

These are declined in the same way as nouns; as—

<i>Nom.</i> —Áng (ángá)	... I.	Zang (zang-fur ; frá ; far) we.
<i>Obj.</i> —Áng-khô	... me.	Zang-fur-khô ... us.
<i>Instr.</i> —Áng-zang	... by me.	Zang-fur-zang ... by us.
<i>Dat.</i> —Áng-nú	... to me.	Zang-fur-nú ... to us.
<i>Abl.</i> —Áng-ni-frai	... from me.	Zang-fur-ni-frai ... from us.
<i>Poss.</i> —Áng-ni { Áng-há}	... of me.	Zang-fur-ni { Zang-fur-há} ... of us.
<i>Loc.</i> —Áng-ni-áu	... in me.	Zang-fur-ni-áu ... in us.
<i>Voc.</i> —Helüí áng	... O me!	

In the oblique cases of the plural number the syllable ("fur" or "frá") denoting number is sometimes omitted, and the case-sign affixed directly to the radical; *e.g.*, "Zang-ni," of us, instead of the full form, "Zang-fur-ni."

The declension of the pronouns of the second and third persons is perfectly regular. In their plural form, it will be observed that they often take the syllable "sur," instead of "fur," or "frá."

The pronoun of the third person knows no distinction of gender, he, she, it, being alike expressed by "bí."

Possession is denoted simply by using the personal pronoun in the possessive case, as—

"Bê áng-ni burmá," this is *my goat*,

## 8.—RELATIVE PRONOUNS.

There seem to be no relative pronouns peculiar to the Kachári language, though "zi" and "zai," probably borrowed from their Hindú neighbours, are sometimes used; *e.g.*—

" Zi mānsūí-khō áng míá nū-dang-man, bí khàt-láng-bai ;"  
The man I saw yesterday has run away.

This would be more idiomatically expressed by the use of the participle and omission of the relative pronoun; as—

" Míá (núnai) mānsūí-á khàtlángbai ;"  
The man (seen) yesterday has run away.

## 9.—INTERROGATIVE PRONOUNS.

These are—

1.—Sur (sar).. who ?	<i>Plural.</i>
2.—Má ... what ?	Má-fur.
3.—Bâbe ... which ? (of several).	

These are declined like personal pronouns, but the first does not usually take the syllable ("fur") indicative of the plural number, when used to denote more than one.

## 10.—DEMONSTRATIVE PRONOUNS.

These are—

Bê ... this.	Bê-sur (bê-fur) ... these.
Boi } that.	Boi-sur (boi-fur) ... those.
Boi-há }	
Bí ... that (of <i>remote</i> distance).	

These may be declined in the usual way. Of the two forms of the plural given above, "sur" is used chiefly of human beings, and "fur" of all other objects—irrational animals, things, &c.

## 11.—ADJECTIVE PRONOUNS.

Some of the most common of these are—

Málai (of men) ... }	other.	As many ... Zēsēnū.
Gubun (of things) ..		So many ... Tēsēnū.
Zábrá	... many.	How many (men) ? Sápsè(sábsè) ?
Gajigai (gágai)	... each, self.	How many(animals) Mápsè.
Surbá	... some one.	
Surbá surbá	... some (plural).	How many (rupees) Thaipsè, e.g.—

How many rupees a month do you get ?

“ Dànfrimbo dànfrimbo thákha thaipsè manū ? ”

In the case of the last three words it will be observed that the interrogative pronoun, “ how many,” is expressed by the word “ psè,” the particles preceding it (“ sá,” “ má,” “ thai,” &c.) belonging to the order of classifying words always used in conjunction with numerals.—(Vide section on Numerals above).

## IV.—VERBS.

12.—The verb is the most difficult part of the Kachári language to deal with, not so much from its structure or conjugation, which is perfectly regular, as from the fact that the usage and exact force of the different tenses is uncertain, some of these, especially those expressive of *past* time, being apparently sometimes used interchangeably. Again, the verb in Kachári admits of being compounded, not only with other verbal roots, but with adjectives, adverbs, and various affixes, which serve very materially to modify its meaning.

Every verb is conjugated from a verbal root or stem, which appears in its simplest form in the Imperative Mood, and which remains unchanged throughout all the different moods and tenses. This root or stem is in fact a verbal noun, and in composition sometimes takes the place of a noun, with the various case-endings, &c. The different relations of Tense, Mood, &c., are expressed by affixes attached directly to the verbal stem, an additional letter being occasionally inserted

between the stem and the affix expressive of time, to prevent a disagreeable hiatus. Thus, the root "zá" (eat) when combined with "ű," the affix expressive of present (indefinite) time, becomes "záň," he eats, the letter "i" being no doubt inserted for the sake of euphony.

In Kachári the temporal affix retains its form unchanged in all three persons of both numbers. Thus the affix "bai," denoting past time, appended to the root, "tháng" (go), "tháng-bai," may be translated, "I (you, he, they) went." In such instances the number and person of the verb can only be determined by reference to the Nominative case, without regard to the exact form of the word.

13.—The following paradigm will give some insight into the method of conjugating the verb in Kachári, with the various affixes expressive of mood, tense, &c.

Conjugation of the regular verb active, "Nu-nű," to see.

#### INDICATIVE MOOD.

##### *Simple Present—(Indefinite).*

<i>Singular.</i>	<i>Plural.</i>
1.—Áng	Zangsur
2.—Nang	Nangsur
3.—Bí	Bísur

nuň ſee, ſeeſt, ſeeſ, &c.

##### *Present Definite—(Progressive).*

Nu-dang ... I, &c., am (art, is, are) seeing.

##### *Simple Past.*

Nu-bai ... I, &c., saw.

##### *Past Progressive—(Imperfect).*

Nu-dangman ... I, &c., was (wert, were) seeing, or, did see.

##### *Past Remote—(Pluperfect).*

Nu-nai  
Nu-dangman } I, &c., had seen.

##### *Simple Future.*

Nu-gan ... I, &c., shall, or will see.

*Paulo-post Future.*

Nu-si-gan      } I, &c., shall or will see (*i.e.*, almost immediately).  
 Nu-nū-sūí      }

## IMPERATIVE MOOD.

Nu               ... See thou (you).  
 Nu-thang       ... Let him (them) see.

## SUBJUNCTIVE MOOD.

*Past or Future.*

Nu-bá            } If I see, or had seen.  
 Nu-blá           }

## POTENTIAL MOOD.

*Simple Present.*

Nu-nū hágaú    ... I can see.

*Simple Past.*

Nu-nū hábai    ... I could, &c., see.

*Compound (Perfect) Past.*

Nu-nū hágaúman ... I (may) might have seen.

*Simple Future.*

Nu-nū hágan    ... I shall be able to see, &c., &c.

## INFINITIVE MOOD.

Nu-nū           ... To see.

## PARTICIPLES.

*Present.*

Nu-ni           ... Seeing.

*Perfect.—(Conjunctive.)*

Nu-ná-noi... Having seen.

*Past.—*(Generally with passive sense, but sometimes active.—*Cf. A. "dekhá."*)

Nu-nai           ... Seen ; a seer.

## AGENT.

Nu-grá ... One who sees, a seer [*II.—Dekhne-wálá.*]

## 14.—REMARKS ON THE MOODS, TENSES, &amp;c.

A.—Little need be said regarding the Indicative, Infinitive, or Imperative Moods, as these are used much as in English. The Imperative Mood, it will be seen, admits of a lengthened form in the third person, "Nu-thang," let him (theni) see.

The Subjunctive Mood has but two affixes ("bá," or "blá") which seem to be used indiscriminately to express past, present, or future time; as, "Áng bíkhô nubá angan," if I see him, I shall love (him). "Áng bíkhô nubá (nublá) angaúman," if I had seen him I should have loved (him).

The Potential Mood is expressed by means of the auxiliary verb, "Hánū," to be able. By subjoining the different temporal affixes to this root, "há," all the various degrees of past, present, and future time given for the Indicative Mood in the foregoing paradigm may be expressed.

*Present time.*—Two affixes are used to express present time, "ú" and "dang." Of these, the former is used somewhat indefinitely, in general statements, &c. "Bárâfrá zaú langú," the Kacháris drink *madh*. "Boi mansúiá zaú langdang," that man is (now) drinking *madh*; the latter form indicating what is *definitely* going on at some point of present time. [A.\*—"Madh kháon": "Madh khaison."]

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\* In order to assist the learner, who may be assumed to know something of the Vernacular (Assamese) of the Upper Brahmaputra Valley, the Assamese equivalent of certain phrases, expressions, &c., is sometimes given in brackets, preceded by the letter A.

A third form of the present tense, only rarely met with, ends in "gô" (gaú.) This seems to be used frequently in answering questions affirmatively ; e.g., "Nang mithí-dang ná? Áng mithígô." Do you understand? (Yes), I understand.

*Past time.*—To express this, three affixes are used, "bai," "nai," and "dangman." Of these the first seems simply to express past time indefinitely ; "Mikhàm zábai," I eat rice (*bhát*). The force of the affix, "dangman," is not quite clear, or definitely ascertained ; it seems, indeed, to be used sometimes as an imperfect, sometimes as a pluperfect ; as, "Bí fainaiáu, áng mikhàm zádangman," when he came I was eating (my) rice, (or, had eaten my rice ?) : this affix may, perhaps, be considered generally to express *remote past time*. The syllable, "nai," most commonly indicates the past participle ("Zánai," eaten), but is sometimes used in composition with the same force as "dangman," especially in interrogative sentences.

*Future time.*—This is expressed by the syllable "gan," affixed to the verbal root ; as, "Bí faigan," he will come. The insertion of the syllable, "si," between the root and the affix serves to indicate a near future, or one about to become realised ; "Bí fai-si-gan," he will come, i.e., almost at once. [A.—"Áhibo lágise," he is about to come.] Much the same meaning seems to be given by the comparatively rare form, "nüsüi," or "nüsé ;" e.g., "Áng fai-nü-süi," I am on the point of coming. This last form of the future tense is frequently used in asking questions, and may perhaps be looked upon as a kind of "interrogative future."

#### B.—Exceptional and irregular (abnormal) forms, &c.—

The Infinitive Mood is sometimes used with the force of the Indicative, especially in asking questions ; e.g.—

"Khamsiáu mábrúi thángnū," how can I go in the dark? "Mánū gínū," why should I be afraid?

These expressions are perhaps elliptical, the Infinitive verb being governed by some other verb understood; e.g., the latter sentence might be fully expressed thus:—

"Mánū gínū, (nánggô)," why (is it necessary for me) to fear?

An exceptional form of the present tense is that ending in "ni;" this form is of comparatively rare occurrence, and is used only in the *first* person; e.g.—

"Áng { tháng-ű " } I go.  
                  { tháng-ni " }

Past time is occasionally expressed by the affix "khű" (khu), the use of this form of the verb being confined chiefly to *interrogative* sentences; e.g.—

"Ilingzháusá mobá { faibai " } { faikhű " } When did the woman come?

#### C.—Use of the Participles, &c.—

The participle is frequently used as a verbal noun, and as such may take the usual case-endings, &c., in composition; e.g.—

"Bíni lítnai-á hàmá," his writing is bad.

"Nangni hábá máunaikhô áng hàmá manū," I do not like your work (*lit.*, I find your work bad. [A.—Tômár kám bêá páôñ]. ("Lítnai-á," past participle of "lítnū," to write, with sign of nominative case "á" appended. "Máunai-khô," past participle of "máunū," to do, with sign of objective case "attached").

This past participle in "nai" is used very largely, and may bear either an active or passive sense ; e.g.—

"Áng miá nunai gâthâá thângbai," the boy whom I saw (*lit.*, seen [by] me) yesterday went away. [A.—Moi káli dekhá lárá gol].

"Ángkhô miá nunai gâthâá thângbai," the boy who saw me yesterday went away. [A.—Môk káli dekhá lárá gol].

This participle is often used also to denote the agent or doer of the action expressed by the verb, as in the latter of the two preceding illustrations ; e.g.—

"Mai hânaifur dá mikhâm zâdang," the reapers (*lit.*, the paddy-cutters) are now eating their dinner.

The same meaning (agent) may be expressed in another way by appending the affix "grá" to the verbal root ; e.g.—

"Manaiáu mai hágráfur miánggan," in the evening the reapers will be tired.

This participle is sometimes combined with a noun to form a compound adjective qualifying another noun ; e.g.—

"Bê hábá máu-sü-nai mànsüí," this (is) a very hard-working (*lit.*, much-work-doing) man. ("Sü," intensive particle = very).

A kind of participial adverb is sometimes used, formed by attaching the affix "üí" to the verbal root ; thus, the root, "miní" (laugh, smile) + üí, = smilingly ; e.g., "Minüí minüí khorâng khithâbai," he spoke smilingly, i.e., he continued to smile all the time he was speaking. (This seems to be the full force of the reduplicated participial adverb).

### 15.—PASSIVE VOICE.

<sup>3</sup>A.—The Passive voice is formed simply by prefixing the past participle of the Regular verb to the different tenses of the Substantive verb, "Záanü," to be, become. A synopsis of

the conjugation of this verb, which is quite regular, is here given.

	PRESENT.	PAST.	IMPERFECT.	FUTURE.
	<i>Simple.</i>	<i>Definite.</i>	<i>Simple.</i>	<i>Remote.</i>
<i>Ind.</i>	Záaïñ.	Záadang.	Záabai.	Záadangman.
			Záapai	Záagan.
				(záadangman).
<i>Imp.</i>	{ Záa. Záathang.			
<i>Subj.</i>		Záabá.		
		(Záablá).		
<i>Pot.</i>	{ Záanú- hágaú.	Záanú-	Záanú-	Záanú-
		hádang.	hábai.	hádangman.
				hágan.
				(hádangman).
<i>Infin.</i>	Záanú.			
<i>Part.</i>	Záani.	.....	Záanánoi.	Záanai.

In order to give the conjugation of the Passive voice of any verb, we have simply to prefix the past participle of that verb to the different tenses of the verb "Záanú" above given. Thus, "Nunú," to see : past participle, "nunai," seen ; "Áng nunai záaïñ," I am seen ; "Áng nunai záabai," I was seen ; "Áng nunai záagan," I shall be seen, &c.

B.—Cognate in meaning to the verb "Záanú" is the defective verb "Dang" (danga), am, art, is, are. Only two tenses of this verb are in use, the present, "Dang," is ; and imperfect, "Dangman," was ; and by the help of these, certain tenses (present definite and past remote) of the regular verb are formed. They are also used independently in narrative [H.—Hai, thá] ; "Gáuniáu bárá sásé dangman," there was an old man in the village. Sometimes the verbal root is omitted, and only the temporal affix retained; as, "Áng khansé gáthá man" (man=dangman), I was once a boy.

#### 16.—NEGATIVE VERBS.

A.—The conjugation of the Negative verb is peculiar, and differs materially from that of the Regular verb. A negative

force is given to the verb, not in the way common to many languages, *i.e.*, by *prefixing* a negative adverb ("na," "ne," "non," &c.=not), but by *attaching* an affix directly to the verbal stem. Some of the forms assumed by the verb when conjugated in a negative sense, will appear from the following synopsis of the verb, "Nuñú," to see, in its negative form :—

	PRESENT.	PAST.	{ IMPERFECT. PLU. PERFECT. } FUTURE.	
			<i>Simple.</i>	<i>Remote.</i>
<i>Ind.</i>	Nuá.		Nuákhúinú { nuáman.	Nuákhúisè. Nuákhúiman. Nuá.
<i>Imp.</i>	Dá nu. { Dáñuthang.			
<i>Suj.</i>	Nuábá. (Nuáblá).			
<i>Pot.</i>	Nuñú { haiá.	Nuñú	{ haiákhúisè. haiákhúinú. ....	Nuñú <sup>.....</sup> haiá.
<i>Part.</i>	Nuë.	Nuë.	(Nuálábá.)	

B.—It will be observed that a negative force is given to the root "Nu" (see) by attaching to it the affix "á" throughout the different moods and tenses. In certain cases this termination "á" becomes "í" or "ë," especially in participial constructions; *e.g.*, "Bíkhô nu-í-khai, áng faifáfinbai," I came back because I did not see him. "Bíkhô nuálábá áng faifáfinbai," I came back without having seen him.

This latter form of the negative verb (combined with "lábá") is a kind of participial adverb, and is of frequent use in Kachári, as is the analogous expression in Assamese; *e.g.*, "Nualábá" = A.—Ná dekhákoi; "Gabáu khàmálábá" = A.—Palam na karákoi; "Áná lábá" = A.—Maram na karákoi, &c., &c.

#### 17.—CAUSATIVE VERBS.

A.—These are formed generally by appending the verb "Húnú," to give, to the infinitive mood of the principal verb; the various relations of mood and tense being indicated by

the usual temporal affixes attached to this root "Hǔ," give: the conjugation of this causative form of the verb is quite regular.

Synopsis of the verb, "Nunǔ hǔnǔ" [A.—Dekhibo díá, dekhúá], to cause to see, to show:—

	PRESENT.		PAST.		FUTURE.
	Simple.	Definite.	Simple.	Remote.	
Ind.	{ Nunǔ hǔiǔ.	Nunǔ hǔdang.	Nunǔ hǔbai.	Nunǔ hǔdangman.	Nunǔ hǔgan.
Imp.	{ Nunǔ hǔ. — hǔhang.				
Subj.	Nunǔ { hǔbá. hǔblá.	Nunǔ hǔdangbá.	Nunǔ hǔbaibá.	{ Nunǔ hǔdangman- bá.	Nunǔ hǔbá; nuhǔbá.
Pot.	{ Nuhǔnǔ hágáú.	...	Nu hǔnǔ hábai.	Nu hǔnǔ hádangman.	Nu hǔnǔ hágan.
Part.	Nunǔ hǔbá.	...	Nunǔ hǔnánoi.		

B.—In some instances a simple verb acquires a causative force by undergoing a slight change of FORM, in the way of *addition* or otherwise, usually in its *first* syllable; e.g.—

Salangnǔ, to learn.

Farangnǔ, to cause to learn, to teach.

Rànnǔ, to dry (neuter).

Frànnǔ, to cause to dry, to dry (active).

Dugúinǔ, to bathe (oneself).

Thukúinǔ, to bathe (others).

Sínǔ, to become wet (cloth, &c.)

Fsínǔ, to cause to be wet, soak, steep, &c.

C.—*Relation of Cause and Effect.*—This is expressed by means of the word "khai" [A.—Káran], which usually takes the possessive case before it, except when it is preceded by a verb or participle, when the sign of the possessive case is commonly omitted; e.g.—

"Bíni khai faibai," on that account, I came.

"Sándung gabráb khai áng thángnǔ haiákhüisè," because the sun was strong, I could not go.

## 18.—COMPOUND VERBS.

These are very numerous, verbal roots being compounded with Adjectives, Adverbs, other verbal roots, and various particles expressive of number, completeness, &c., which often materially qualify the meaning of the original verbal root. Thus the verb "Záanú," to be, is often compounded with the qualifying word, "gāhám," which is either adjective or adverb (good, or well), the first syllable of the qualifying word being generally omitted, and the various modal and temporal affixes being then attached directly to the shortened form "hám."

Conjugation of the compound verb, "Hámnu" (for "gāhám záanú") [A.—Bhál hōá], to be good, to be well :—

	PRESENT.		PAST.		FUTURE.
	Simple.	Definite.	Simple.	Remote.	
Ind.	Hámnu.	Hámhang.	Hámhai.	Hámhang- man.	Hámgan.
Imp.	{ Gāhám záa. —— záathang.				
Subj.	Hám bá.	Hámhang- bá.	Hámhai- bá.	Hámhang- manbá.	Hámgan- bá.
Pot.	Hámnu	hágau.	Hámnu	Hámnu	Hámnu
			hábai.	hádhangman.	hágan.
Part.	Hámhá.	Hámni.	{ Gāhám záanai { gāhámni.		

It will be observed that, with the exception of the Imperative Mood, both members of the compound verb are used in an abbreviated form throughout, the root of the verb ("Záa") for the most part disappearing altogether, and the temporal affixes being attached directly to the last syllable of the adjective. Thus, "Hámgan" [A.—Bhál hōbo] would in its full form be, "Gāhám záagan," it will (be) well. This rule apparently holds good in most, if not all, cases where adjectives are compounded with verbs; as, "Thaúgan," it will (be) deep, (for "Gāthaú záagan"); "Horá thaúdang," (for "Gāthaú záadang,") the night is deepening.

19.—Verbs are frequently compounded with other verbs, the two roots only in such cases being combined, and the modal and temporal affixes being attached directly to the latter root; thus the verb, "Fàsimū," to turn, is very frequently attached to such roots, as, "Tháng," go; "Fai," come; "Lábo," bring; "Hǔ," give, &c.; and this combination gives us such useful words, as—

Áng	{ tháng fai lábo hǔ, &c.	sáfingan, I will	{ go come bring give, &c.	back.
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In such compounds (verbal) the *second* root often indicates the *result* of the compound action indicated by the whole verb, while the *former* root shows the *manner* in which this result is brought about. Thus, the root "Thát" (to kill), when preceded by another root, indicates not only "death by violence," but the *mode* of death; e.g.—

Bú (beat)	thátñū	{ to beat	} to death.
Su (pierce)		{—pierce	
Sáu (bruise)		{—bruise	
Dàn (cut)		{—cut	
Gáu (shoot), &c., &c.		{—shoot, &c.,	

There are several other particles in the language attached to verbal roots to form compound verbs after the analogy of the above examples. Some of those most commonly used, with their significations, are given here—

(a)—"Láng" denotes completeness, or intensifies the sense of the simple verb; e.g.—

Goraiá	{ khátlang khát-láng-dang	} the horse is	{ running. running away.
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(b)—"Bai" expressed *continuous*, progressive action:—

Dáuá	{ bírlang bírl-bai-dang	} the bird is	{ flying. flying about continually.
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(c)—“Zlai” is used of *reflexive, reciprocal* action :—

“Súimá átgan,” the dog will bite.

“Súimáfrá át-zlai-gan,” the dogs will bite each other.

20A.—Verbs are occasionally combined even with nouns, though such combinations are comparatively rare. The verbal root “Záa” (be, become), is the one most commonly used in such compounds, the root itself often being elided, and the temporal affix being attached directly to the noun. The following illustrations will give some idea of the general principle on which such compounds are formed :—

“Maná,” evening; “Manágán (=maná záagan),” it will (be) evening: *lit.*, “It will eve.”

“Khamsi,” darkness; “Khamsibái (=khamsi záabai),” it has (darkened) become dark.

“Khamsinū nàmaidang (=khamsi záanū nàmaidang” [A.—Endhár hobo khúzise], it is about to (become) dark.

In such instances it will be seen that the verbal root “Záa” (be) disappears altogether, the temporal affix only remaining, and combining with the substantive to form a kind of verbal noun. These verbal nouns may be conjugated throughout by attaching the modal and temporal affixes given in the foregoing paradigms.

20B.—Verbs are sometimes combined with other parts of speech; *e.g.*, Adverbs, as—

“Bebai'diblá áng thággan,” under the circumstances, I shall go. (*Lit.*—If it is so, I shall go.)

“Bebaidi núngrábá, áng thágá,” under other circumstances I shall not go. (*Lit.*—If it is not so, I shall not go).

In these sentences “Bebaidi” is the Adverb, “thus,” [A.—Ene], with which “blá” (shortened form of “záablá,” from “záanū,” to be, is combined [A.—Ene hole]; while

"núngábá," is the Subjunctive Mood of the emphatic negative verb "núngá." (22). [A.—Enc na hole].

### 21.—COMPLETIVE (INTENSIVE) VERBS.

A.—A common usage in Kachári is to strengthen and intensify the meaning of a verbal root by attaching a distinct syllable to it, this syllable being inserted *between* the verbal stem and the temporal affix throughout the conjugation. The particles most commonly employed for this purpose are, "khàng," "zap" ("zab"), "tra," "sú," &c. The following illustrations will give some indication of the general principle on which such compounds are used :—

- { "Mai hábai," (he) has cut his paddy.
- { "Mai há-khàng-bai," (he) has *finished* cutting his paddy  
[A.—Dhán dai êtálê].
- { "Boi gámini mānsúífrá thoibai," the men of that village  
died.
- { "Boi gámini mānsúífrá boibü thoi-tra-bai," the men of  
that village *all* died out : i.e., to a man.

In such instances as the last given, not only is the "particle of completeness" attached to the verbal stem, but some adjective of the same purport is often used with the noun ("tra; boibü" = all.)

The particle (intensive) "sú" is often used in the same way, as—

- { "Bàr bàr-dang," the wind is blowing.
- { "Bàr bàr-sú-dang," the wind is blowing *strongly*.

In other combinations the same particle is used to express *large numbers* (=adverb, "many," &c.) ; e.g.—

- { "Bé nüáu thámfoi dang-a," there are mosquitoes in this house.
- { "\_\_\_\_\_—dang-sú-i-a," there are *many* mosquitoes in this house.

{ "Lámaiáu mànsúfur fai-dang," men are coming along  
the road.  
{ "————— fai-sú-dang," many men, &c., &c.

B.—In some few instances the noun is repeated in the verb when this latter stands in a specially close—almost technical—relation to the noun; e.g.—

"Bê bangfángá (fithai thaigan,) this tree (will bear fruit.) *Lit.*, will fruit fruit.

"Dáuá (bidúi dūidang,) the hen (is laying eggs).

"Sànrímbo (bùr bùrū,) (the wind blows) every day.  
(*Cf.*—"The rain it raineth every day.")

## 22.—DEFECTIVE VERBS, AUXILIARY VERBS, &c.

A.—These are not numerous in Kachári. The most common is that already noticed, *viz.* :—

"Danga, dangman," is, was,—used apparently only in the present and imperfect tenses; and its negative "Gúiá," is not, was not.

"Bê gámiáu mànsúi danga ná? Gúiá," are there men in this village? There are not.

A strongly *emphatic* form of the negative "gúiá" is formed by inserting the particle "li" after the first syllable; *e.g.* —

"Bê gámiáu mànsúi gúi-li-á," there is not even a *single* man in this village.

This word "gúiá" like its correlative "gnáng" (see below) is sometimes appended to nouns to form a compound adjective; *e.g.*—

"Bê thàkhá gúiá," he is without money,—poor.

"Bê thàkhá gnáng," he is possessed of money,—rich.

When used in this way the termination of the word sometimes undergoes a slight change, and it may take the form "gúié" or "gúíi," &c.

Another form of the negative verb substantive is "núngá," which is perhaps somewhat more emphatic than "gúlá."

"Bé gániáu hoisá danga ná? Núngá; hingzháusá danga."

Are there *men* in this village? No, (but) there are *women*.

As a general rule { Gúlá } is equivalent to { Nai }.  
 { Núngá } the Assamese { Na hoi }.

#### B.—Necessity, obligation, &c.—

Physical necessity is expressed by the word, "náng-gô" (nanggaú);—in its negative form, "náng-á" [A.—Láge;—ná láge]; as,—

"Nang bê hábá máuanü nánggô," you must do this work.

"Nang sánáu udúnü nángá," you must not sleep in the daytime.

Moral necessity (duty, right and wrong, &c.) is expressed either by (a) the adjectives, "gahám," "hámá," good, bad; or (b) the verb, "maunü" [A.—Pábo], which in its negative form become "man-á"; as—

"Zangfur bizang bêzang hahai húmaiá gahám," we ought to help each other.

"Mánsüá sikháu { khámnü maná } { khámnaiá hámá } men must not steal.

Connected etymologically perhaps with the verb "Nánggô," is the useful particle "gnáng" [A.—Lagiá], which denotes (1) possession, &c., as, "Thákha gnáng," possessed of rupees, *i.e.*, wealthy; and (2) necessity, moral obligation, &c.; e.g.—

"Máunü gnáng hábá" [A.—Koribo lagia karam], duty—

"what (we) ought to do."

"Mannü gnáng" [A.—Pábo lagia], rights—"what (we) ought to get."

Most of these verbs, though here called defective, admit of being conjugated to a certain extent with the usual modal and temporal affixes; e.g.—

"Ban gūíábá mikhàm súngnú haiá ;"

If there is no firewood, (I) cannot cook (my) rice,

"Gūíábá" is here the subjunctive mood of "gūíá."

### 23.—ADVERBS.

In the Kachári language are found adverbs of Manner, Time, and Place.

#### A.—ADVERBS OF MANNER (*quality*).

These in many cases are formed from the cognate adjective simply by adding "húí," or "úí;" as "gúhám," good; "gahámhúí," well; "hámá," bad; "háméhúí," badly. When the adjective ends in a vowel (as in the latter illustration), the termination often undergoes a slight change before the adverbial affix is attached.

Some of the Adverbs of Manner in most common use are the following :—

Mámár	.....	quickly.
Gakhrúí	.....	
Mábrúí	.....	how? in what way?
Bebaidi	.....	in this way.
Boibaidi	.....	in that way.
Zeroi hágáu	.....	somewhat.
Zábrá	.....	many.
Bángai	.....	few.
Lásè, lásè [A.—Láhc láhe]	..	slowly, gradually.
Mohábá	.....	somewhere.
Balú; búá	.....	only.
Bábú (affix) theobú	.....	although.
Bifar māni	.....	et cetera (&c.) [A.—Ádi kari.]
Gamáinú	.....	certainly, surely.
Thápnú	.....	suddenly.
Mábábrúíbá	.....	in some way or other.
Hàtsingúí	.....	alone.

## B.—ADVERBS OF TIME.

Díni ..... to-day.  
 Gábun ..... to-morrow.  
 Míá ..... yesterday.  
 Dákhláli ..... day before yesterday  
 Súpnchá ..... day after to-morrow  
 Dá ..... now.  
 Dásü, dánü (emphatic) ..... even now, at once.  
 Móbá ..... when ?  
 Zeblá, ablá ..... when, then.  
 Azai ; azainü ..... always.  
 Unáu ..... afterwards.  
 Fúngáu ; fúngzáni ..... in the morning.  
 Áglá ..... before.  
 Zebláhálági—abláhálági ... as long as—so long.  
 Khansù ..... once.  
 Khanlè khanlè ..... often, frequently.  
 Teblá ..... } ..... then } of time.  
 Abá ; bibáidiblá ..} ..... } of argument.  
 Hálági ; zebláhálági ..... until.  
 Amphá ; amphárc ..... then ; afterwards.

Many of these adverbs of time can be made emphatic by the addition of certain enclitic syllables ; e.g.—

“ Dá,” now ; “ dásü,” even now, at this very moment.

Some of them also admit of being declined as nouns, as, “ Dánifrai áng · nangkhô angan,” from this time I shall love you. Here, “ dá” (= now) has the force of a noun (this time), in the ablative case.

## C.—ADVERBS OF PLACE.

Béáunū .....	here ; <i>i.e.</i> , in this (place)
Boiáunū .....	there ; <i>i.e.</i> , in that (place).
Mohá (maúhá) .....	where ?
Gezráu .....	within.
Báizzháu .....	without.
Sigáng (súgáng) .....	before.
Unáu .....	behind.
Khàthiáu .....	near.
Sááu (saiáu) .....	above.
Singáu .....	below.
Gazán .....	afar.

Many of these, it will be seen, are simply nouns in the Locative case, and as such they admit of being declined ; as,—

“ Bí Tezpur khàthiniifrai saidang,” he comes from near Tezpur.

Here, “ khàthi” (=near) has the force of a noun (=“neighbourhood,” &c.,) in the ablative case.

## 21.—PREPOSITIONS (POSTPOSITIONS).

The words corresponding to what we call “ prepositions” are in Kachári for the most part placed *after* the noun, and might, therefore, be more properly called “ postpositions.” Some of these have been already referred to as forming the case-endings in the declension of nouns. Others in common use are the following :—

Lagúsè .....	together with.
Khai.....	on account of ; [A.—Káran.]
Gezráu .....	in the midst.
Há lági .....	up to, as far as.
Baidi .....	like.
Fátbrúíthing .....	All around ; [A.—Chário fále].

Most of these require the possessive case before them, as—

“Boi-ni khai áng thángnū haiá-khúisè,”  
On account of that I could not go.

The sign of the possessive case is sometimes omitted, as—

“Gazángnai khai áng thángnū haiá,”  
On account of the cold I cannot go.

“Gazángnai” is here the past tense of neuter verb, “Gazángnū,” to be cold, used as a verbal noun,—a construction in which the sign of the possessive case is usually omitted.

#### 25.—CONJUNCTIONS.

Conjunctions are used but sparingly in Kachári, their place in this, as in other Oriental languages, being largely taken by participles, &c. This is especially the case with some of the conjunctions of most frequent occurrence, such as “and,” “if,” &c.; e.g.—

“Áng bíkhô munánoi lingbai,” I saw him and called him.  
(Lit., I seeing him, called him).

“Áng bíkhô nubá linggan,” if I see him, I will call him.  
(Lit., I on seeing him, will call him).

Other conjunctions sometimes met with are given below, some of these (to which [A.] is prefixed) are obviously adopted from the Assamese :—

- [A.]—Árū, o (affix) bū ..... and, also, too.
- Mánathū ; khai ..... because ; for, &c.
- [A.]—Khintu ; theobū ..... but, however, &c.
- Núngábá ; zaiábá ..... else, otherwise.
- Anthaibá ; bá ..... or.
- Bábū (affix) ; theobū ..... although.
- Bíni khaī ..... therefore.
- Bá ; blá (affixes) ..... if.

## 26.—INTERJECTIONS.

These are but little used ; some of the most common are—

Sri, sri ..... hush ! be silent !

Haanoi; naisung ..... look ! look !

[A.]—Hai, hai ..... alas !

Núnggô ..... yes, certainly (strong affirmative).

Găham ..... well done !

Helui ..... hallo ! oh !

27.—~~WORDS BORROWED FROM OTHER LANGUAGES.~~

In Kachári, as in many other uncultivated languages, many of the words dealing with subjects rising above the sphere of daily wants and wishes, are adopted from the speech of their more civilised neighbours. Accordingly, words obviously taken from the Assamese, Bengáli, Hindustáni, and even English languages, are not unfrequently used, especially in written composition. Such foreign words almost always undergo certain changes in the mouth of a Kachári, and among the most obvious of such changes are the following :—

A.—A nasal sound is often inserted where the original Áryan word has none ; e.g., "Kathál" (jack-tree) becomes "Kanthál."

B.—An unaspirated initial consonant is very commonly, though not invariably, aspirated ; e.g., "Taká" (rupee) becomes "thákha" (or "thánkhá," a nasal being sometimes inserted) ; "pur" (whole, complete), "fur;" "prabháu" (glory, might), "frabháu."

Occasionally the reverse process takes place, an initial aspirated consonant giving place to an unaspirated one ; e.g., "Ghorá" (horse) becomes "gorai."

In other cases, usually in words of more than two syllables, an aspirated consonant at the beginning of a word is transferred to a similar position in the second syllable of the word; e.g., "Bhitarat" (within, inside) becomes "bitharáu," &c.

C.—The dental sounds "d," "t," &c., are usually replaced by others of a *cerebral* character, closely approximating to the sounds of the corresponding English letters.

D.—The various sibilant letters, "s," "sh," &c., are commonly replaced by "kh," which often becomes a strong *guttural* aspirate; e.g., "Ásá" (hope), "ákhá," &c.

### PART III.—SYNTAX.

With the limited knowledge of the Kachári language at present available, it would be idle, and probably misleading, to attempt to lay down a complete sketch of the syntax of this form of non-Áryan speech. Indeed, much of what is known of this part of the subject has been already anticipated in the Accidence. Perhaps the best method of obtaining some insight into the syntax of the language is the careful study and analysis of a certain number of typical and illustrative sentences, which may serve to show the changes and modifications undergone by the different parts of speech when brought into syntactical relation with each other. In the following pages a number of such sentences are given, arranged in groups, following the order of the different parts of speech, and numbered with reference to the sections bearing the same numbers in the Accidence. In this way it is hoped that some of the leading syntactical principles of the language will be brought before the student, his attention being specially drawn to these principles by enclosing the typical and representative word or phrase in parentheses, in English and Kachári alike. Occasionally, explanatory notes are added, and sometimes attempts are

made to lay down formal rules, though these latter, with the limited knowledge of the language at present at the writer's command, cannot pretend to be more than *approximately* correct.

### I.—NOUNS.

#### 1.—GENDER.

(The boys and girls) are (Gāthā gāthaifrá) faidang.  
coming.

(The cock) is crowing ... (Dáu zlaiá) gāsípdlang.

(The hen) lay eggs ... (Dáu zūá) bidūí dūiū.

The (he-goat) eats grass ... (Burmá fānthalái) gāngsú  
zāiū.

The (she-goat) gives milk ... (Burmá fānthalái) gākhir hūiū.

The (boar) is very fierce ... (Omá bundaiá) khepizrāng.

This (sow) has four young Bē (omá bundihá) fīsá mábrúí  
ones. dangā.

#### 2.—NUMBER.

The (man) is dying ... (Mānsūiá) thoidang.

All (men) will die ... Boibū (mānsūifur) thoigan.

The (boy) laughs ... (Gāthái) mīnídang.

(Boys) like to play ... (Gāthásfur) gelenü gāhām  
manü.

The (tiger) lives in jungle ... Mosaiá hágraiáu tháiū.

(Tigers) eat goats ... (Mosáfrá) burmásfurkhō zāiū.

The (dog) is barking ... (Sūímaiá) sangdang.

The (dogs) are fighting to- (Sūímáfrá) bízang bēzang  
gether. nāngzláidang.

#### 3.—CASE.

The (men) have come ... (Mānsūifur) faibai.

The (boy) is sleeping ... (Gāthái) udúdang.

The (dog) will bite ... (Sūímaiá) atgan.

(Birds) fly ... (Dáufur) bírbaiiū.

Light the (fire) ... (Åt) sukháng.

Cook the (rice) ...	(Mikhàm) sang.
Honour your (father and mother). .	(Namná namfákhô) mányü klàm.
I will shoot (a tiger) ...	Áng (mosákhô) gáuthátgan.
Cut down the tree (with an axe). .	(Ruázang) bangfàngkhô dàu.
I catch fish (with a net) ...	Áng (zê zang) ná hamü.
He shot the bird (with a gun)	Bí dáukhô (sílai zang) gáuthàtbai.
Men cut paddy (with a sickle)	(Khási zang) mànsúfur mai háiü.
Give (me) some rice ...	Mikhàm bángai (ángnü) hü.
I will give (you) ten rupees a month.	Dànfrimbo dànfrimbo* (nang-nü) thàkhá thaizü hügan.
Bring (him) some firewood...	(Bínü) bángai ban lábo.
I gave (them) some water ...	Áng (bisúruñ) bángai dűíkhô hübai.
Take the knife (from him) ...	(Bínifrai) khàthríkhô sê'nánoi láng.
I am bringing rice (from the bazaar).	(Bazárnifrai) mairang lábo-dang.
I bought this cloth (from a shop-keeper).	(Dukháninifrai) bê híkhô bainánoi lábobai.
He comes (from Tezpur) ...	Bí*(Tezpurnifrai) faidang.
I can do (my) work ...	(Ángni) hábákhô khàmnü hágaú.
Is the fruit (of that tree) good? ná?	(Boi bangfàngni) fithai găhàm.
The thatch (of the house) is rotten.	(Nüni) thoria sêaúbai.
(His) wife is ill	... (Bíni) hingzháuá zobará zdang.

\* This is a "reduplicative" and distributive form of speech, like "Rôz rôz" (day by day) in Hindustáni.

The (tiger's) claws are sharp	(Mosáni) àsúgur gabaú.
(I have) [of me] ten rupees	(Áng'há) thàkhá thaizú danga.
Stay (in the house)	... (Núáu) thá.
Fish live (in the water)	... Naiá (dúíáu) tháíú.
Snakes are found (in the grass)	Zibaúfur (gáng'súíáu) man-nai záíú.
There are three cows (in the field).	Mosaúfur máthám (dubliáu) danga.
(O my friend), come quickly	(Helúi khurmá), mámár fai.
(O sir), give me a little rice...	(Hai sáhib), ángnú bángai mikhám hú.

Order of Words in a Sentence.—This generally follows the rule common in many other languages ; i.e., 1, Subject ; 2, Object ; 3, Verb. Of the qualifying and subordinate words, the adjective may either follow or precede its noun, whilst the adverb is used before its verb or adjective, and what we call prepositions almost invariably follow the nouns they govern. Occasionally the verb is placed first and the subject at the end of the sentence, this being done when very great emphasis is given to the action of the verb ; e.g., "Súimá atgan," the dog will bite (non-emphatic). "Atganthú (atgandé) súimaiánú," bite the dog (most certainly) will—(strongly emphatic.) .

In this last (emphatic) form of the sentence it will be observed that both subject and verb take certain affixes, "thú" and "dè" in the case of the verb, and "ánu" in the case of the noun, the latter being, in fact, a compound affix ( $\acute{a} + nū$ ), the former part ( $\acute{a}$ ) having to some extent the force of the definite article, and the latter ( $nū$ ) being an "enclitic" particle. Other affixes of this character are "bú" (bo) and "sú" (so) "súí" (soi), the latter being used chiefly with verbs, whilst "bú" and "nú" are attached to adjectives (adverbs) and nouns (pronouns), &c. These affixes, which may perhaps be called "euphonic enclitics," seem to be

used for a double purpose,—partly for the sake of euphony and partly to strengthen and emphasise the meaning of the words to which they are attached. In some cases they seem to affect the meaning of a word or sentence very slightly if at all, and their use is then mainly euphonic: and it may be observed generally that *considerations of euphony have great weight in determining the exact form and structure of words and sentences in this language.*

#### 4.—ADJECTIVES.

• A (high) mountain	... Házu (găzaú).
(Deep) water	... Dúí (găthaú).
The plantain is (sweet)	... Thálidá { gătháú.* gădoi.*
The bamboo is (long)	... Oá (gălau).
The elephant is (strong)	... Háthiá (balágrá).

## 5.—COMPARISON.

The elephant is (stronger than the horse).	(Goráinū khri) háthiā (balágrá).
Your dog is (better than mine)	Ángni (súimánūkhri) nangni súimá (găhám).
Man is (taller than) woman...	(Hingzháunūkhri) hoáia (găzaú).
You are (worse than) I am...	Nang (ángnūkhri hàmá).
The elephant is (the largest of all beasts).	(Boibo 'zanthu'nūkhri) háthiā (gădet'siná).
He is the (best of the boys)...	(Boibo gáthá'nüsá"ri) bí ·(gă hamsiná).
He is the (worst of all) ...	Bí (boinüsári hàmá'siná).
The Brahmaputra is a ( <i>very</i> <i>large</i> ) river.	Brahmaputra dűimáiá† (gădet- sin).

\* { "Gātháu," [A.—Huád], sweet to taste  
 } "Gādoi," sweet in *broad, general* sense.

$\left\{ \begin{array}{l} \text{Dúl-má} = \text{river (large)} \\ \text{Dál-sá} = \text{rivulet} \end{array} \right.$	$\left\{ \begin{array}{l} \text{"sá" "diminutive" affix, opposed to "má."} \\ (\text{Cf. Mai-má, "bar dhán;" Mai-sá, "horu-} \\ \text{dhán," &c.)} \end{array} \right.$
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## 6.—NUMERAL ADJECTIVES (Classifying Numerals).

(Five men) are working ... (Sábá mānsúá) hábá máu-dang.  
 Bring (seven fishes) ... (Másní ná) lábo.  
 I killed three dogs ... Súimá máthám buthàtbai.  
 Buy (ten eggs) for (five pice) (Faisá gatbá) húnánoi (bidú dúízú) bai.  
 I got (two goats) for (three rupees). (Thaitham thákha) húnánoi áng (mánúí burmá) manbai.  
 There are (fifteen trees) in this field. Bé dubliáu (bangfang zúhkai' thám fangthám) danga.  
The cow has (two horns) ... Mosaúhá (gang mannúí) danga.

## PRONOUNS.

## 7.—PERSONAL PRONOUNS.

(I) can walk ... (Áng) thábainú hágaú.  
 (He) struck (me) with a cane Raigan zang (bí) (ángkhô) bubai.  
 Give (me) the rice [*sául*] ... Mairangkhô (ángnú) hú.  
 Take (it from me) ... (Ángnifrai bíkhô) láng.  
 (We) can see (you) ... (Zangfur nangkhô) nainú hágaú.  
 (They) saw (us) ... (Bísur zangfurkhô) nubai.  
 Go (to them) ... (Bisur'niáu) tháng.  
 (I) came (from them) ... (Áng) (bisur'niifrai) faibai.  
 Show (them to us) ... (Bisurkhô zangfur'niáu) naihú.  
 Did (you) call (us)? ... (Nang zangfurkhô) lingnai ná?  
 (My) son is coming ... (Ángni) físi faidang.  
 (His) house is large ... (Bíni) núa gádít.

*Reduplicative use of the Personal Pronoun.*—When a personal pronoun is used in the possessive case, it is sometimes repeated in a slightly changed form before the noun it qualifies,

especially when this latter expresses intimate family relationship, *e.g.*, father, mother, brother, &c., thus—

My	Ángni á-fá.	My	Ángni ái.
Your	Nangni nang-fá.	Your	Nangni nam-má.
His	Bíni bí-fá.	His	Bíni bí-má.

Here the words “father” and “mother” are represented by the monosyllables, “fá” and “má;” but when preceded by a pronoun in the possessive case, that pronoun is *repeated* before these nouns,—in the first person its form undergoing a certain change, “áfá” being substituted for “áng-fá” (my father), and “ái” for “áng-má” (my mother). This rule holds good of other nouns of the same class ; *e.g.*, “dá,” elder son of a family [A.—Kakái], takes the forms “á-dá,” “nang-dá,” “bí-dá”; “bá,” eldest daughter, becomes, “á-bá,” “nang-bá,” “bí-bá,” &c., &c.

8, RELATIVE ; 9, INTERROGATIVE ; 10, DEMONSTRATIVE; AND  
11, ADJECTIVE PRONOUNS.

8.—The man (who) came (Zainū) faibai, bí mairang brought rice. lábobai.

Send him (whom) you may (Zaikhō) lagū mangan, bikhō meet. thinhat.

Return the rupee to (him who lost) it. Thàkhá (gamánaikhō) húfin.

The boy (who) worked yesterday is dead. (Zai) gátháá míá hábá máunai, bí thoibai.

The man (whom) I taught lives at Gáuháti. (Zaikhō) áng farangnai, bí Gáuhátiáu tháiiú.

I have forgotten the story (which) I heard yesterday. (Zi) khoráng míá khnánai, bí-khō báugàrbai.

As before remarked, participles in Kachári often take the place of relative pronouns ; thus the last sentence given above would be more idiomatically rendered, thus—“Míá (khnánai) khorángkhō báugàrbai,” *i.e.*, the story (heard) [by me] yesterday (I) have forgotten.

9.—(Who) is that man? ... Bí (sur) mànsúí?  
 (Whose) dái is this? ... Bí (surni) sekhá?  
 (Whom) did you see? ... Nang (surkhô) nunaí?  
 (To whom) did you give it?... Nang bikhô surnü húmai ?  
 (From whom) did you get this? Nang bikhô (surnisrai) man-nai ?  
 (Which way) are you going? Nang (bábething) thángnü ?  
 In (what) village do you live? Nang (bábe) gámiáu thádang ?  
 (What) do you say? ... Nang (má) khithádang ?  
 (What) is the matter? ... (Má) záadang ?

10.—(This) is my house ... (Bé) ángni nü.  
 (That) water is cold ... (Boi) dñiá gassú'.  
 (These) cows are fat ... (Bé) mosaúfrá găfúng.  
 (Those) goats are thin ... (Boi) burmáfrá hámnaí.  
 (These) coolies have finished their work. (Bé) khulifrá hábá máukháng-bai.  
 (Those) men all went away... (Boi) mànsúífrá boibo tháng-(tra)bai.\* (21 A).

11.—(Somebody) is coming... (Surbá) faidang.  
 (Some) men are idle ... (Khaisé) mànsúíá alsíá.  
 (Each man) must do (his own) work. Mànsúífrá (gágai gágai) hábá máunü nánggô.  
 (Many) boys have gone away Gáthäfur tháng(tra)bai.\*  
 (As many as) work will receive wages. (Zèsé) hábá máüü darmahá mangan.  
 (How much) rice is in the granary? Bändäráu (bësé) mai danga ?  
 (How many) men worked in the tea-house to-day? Díni sá-nüáu (sápsé) mànsúí hábá máunai ?  
 (How many) rupees a month do you want? Nang dánfrimbo (bësé) tháká mannü nàmáiñ ?

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\* Intensive particle "tra," attached to verbal root, gives the sense of "many," or "all" ("tra," intensive particle. 21 A).

(Other) men will come to Gábun (gúbun) mansúí saigan.  
 • morrow.

Bring (as much) rice (as) (Zèsè) mai nánggô (bisè) lábo.

There is (nobody) in the house Núáu (ráubo \* gúiá.)

{ He does (not) understand }  
 { anything). } Bí (múngbo \* mithiá).

{ He understands (nothing) }

## 12, 13, 14.—VERBS—ACTIVE.

Men (eat) rice	... Mànsúfur mikhàm (záiñ).
Cows (give) milk	... Mossaúfrá gákhir (húiñ).
Bears (live) in the jungle	... Mafúrfrá hágráiáu (tháiñ).
The (sun) rises every day	... Sáná súnfrimbo (ankhárñ).
They (are cutting) the paddy.	Bísur mai (hádang).
The women (are sifting) rice..	Hinzháusáfur mai (záudang).
He (is building) a house ....	Bí nü (ludang).
The rain (is falling) heavily..	Akhá zábráhñi (hádang).
I (was going) home when you met me.	Nang ángkhô lagü manbá áng núáu (thángdangman).
They (were eating) their rice when I came.	Áng faibá bísur mikhàm (zábai thádangman.)
He (was sleeping) when I went out.	Áng baizzháu thágbá bí (udúbai thádangman).
He (has gone) to Gáuháti...	Bí Gáuhátiáu (thángbai).
The paddy (has ripened) ...	Mai (manbai).
The steamer (has reached) Dibrugarh.	Jáházá Dibrugarh (manbai).
They (have forgotten) what I told them.	Áng bisurnü khithánai kho- rángkhô bísur (báugárbai).

---

{ "Ráu-bo" } combined with negative verb { nobody, no one.  
 { "Múng-bo" } nothing.

He (went) to Mangaldai yes- terday.	Bí miá Mangaldüiáu (tháng- bai).
They (came) to Tezpur last week.	Bísur thángnai hapthásiáu Tezpuráu (faibai).
The wind (blew) strongly all night.	Horsè màni bár (bàrsúnai).
You (cut down) the tree three days ago.	Nang bangfàng (dànnaiáu) sán thàm thángbai.
He (had gone out) when I came in.	Áng faibá bí (thángdangman).
You (had written) the letter before I went away.	Áng thángnai áglánú nang sithi (lítlangman).
I (had cut) my paddy before you arrived.	Nang fainai áglánú áng mai (hádangman).
He (had ploughed) his field before he went home.	Bí nüáu thángnai áglánú dubliáu (hároi oidangman).
I (will bring) thatch to-day...	Díni áng thorúi (lábogan).
To-morrow I (will build) my granary.	Gábuñ áng bándar (lugan).
Next week I (shall cut) my paddy.	Fainai hapthásiáu áng mai (hágan).
Then I (shall give) my friends a feast.	Abá áng khurmáfurnú bhazú (húgan).
He (will come very soon) ...	Bí (mámár faisigan).
The paddy (will ripen almost at once).	Maiá dá (mansigan.)
(Go) to school every day ...	Sànfirimbo iskuláu (tháng).
(Honour) your father and mother.	Nangni nammá namfákhô (mainya khlám).
(Love) your enemies ...	Hathrufurkhô (an).
(Let) all men (fear) God ...	Boibo mànsúífrá Iswarkhô (gíthang).

\* "Bár-sú-nai :" "bár-nú," to blow ; "sú," intensive affix to verbal root=strongly, heavily, &c. (21 A.)

- (If you work) well, you will Nang gahàm (hábá khàmbá)  
be rewarded. furuskar mangan.
- (If you see) him, call him ... Bíkhô (nubá) ling.
- (Should I meet) him, I shall Bíkhô (lagü manbá), gahàm like him.
- (Had I met) him, I should Bíkhô (lagü manbá), gahàm have liked him.

- I (can write) a letter ... Áng sithi (lítnü hágaú).
- He was blind, but (can now see). Bí khàñáman\* dá (nainü hágaú).
- I (could do) my work ... Áng hábá (khàmnü hábai).
- I (might have loved) him Áng bíkhô khansè (áhnü hábai).
- I (shall be able) to do my work. Áng hábá khàmnü (hágan).

- They went (to plough) the field. Dubliáu (háli oinü) thángbai.
- He goes (to look for) the fowls. Dáufurkhô (nàmainü) thángü.
- She went (to meet) her brother. Bí bifangkhô lagü lánü thángbai.

- (Seeing) a tiger, I ran away Mosákhô (nunánoi) áng khát'- lángnai"súí.
- (Descending) from a tree, a bear seized him. Bangfángnifrai (ankhátbánü) mafurá bíkhô hambai.
- (Having gone) to the house, I saw my friend. Nüáu (thángbánü) khurmá-khô núnaisúí.
- (Having planted) my rice, I can now rest a little. Mai (gai'khàngnai"khai) áng dá bángai ziránü hágaú.

The (reapers) are in the field (Mái hánáifra†) dubliáu danga.

\* "Khàñá-man," for "khàñá [A.] dangman," was blind—verbal root omitted and temporal affix only retained. (15 B.)

† "Há-nai," past participle from "há-nü," to cut—used in active sense; "Mai há-nai" [A.—Dhán dôá] = paddy cutter, reaper.

The (beggar) wants some food (Bibai'gráiat\*) bángai zánai  
basthu námaidang.

## 15.—PASSIVE VOICE.

Mádh (is drunk) by Kacháris Baráfrá zuú (langü).

Fish (are caught) in nets ... Zê zang ná (hamü).

The cow (was eaten) by a Mosáiá mosaúkhô (zábai)  
by a tiger.

The boy (had been killed) by Mafurá {ârthàt̄bai }†  
a bear. gâthâkhô {khuṛthàt̄bai }

The paddy (will be cut) to- Gábuñ mai (hágan).

(Let) the child (be brought) here Béáu gâthâkhô (lábo).

If you steal, you (shall be beaten). Nang sikháudangbá (buzai-

I may (be seen) here ... Ángkhô bêáunü (nainü há-  
gaú).

If I (had been beaten) I Áng (buzáabá) khát'lánggaiú".  
should have run away. man.

The man (killed) by the tiger Mosáiá (âtnai)‡ mānsūkhô  
(was buried) yesterday. míá (fôpbai).

(Having been taught) by him, Bízang (salang'nánoi), áng  
I soon learnt to read. māmàr farhinü rangbai.

On account of the darkness I Khamsi záanáikhai ángkhô  
(was not seen). (nuákhüísè).

\* "Bi-bai-grái-á," = "Bi," to ask + "bai," affix denoting *continuous, repeated* action, + "grái," agent (*H.—Wálá*) + "á," definite article (3 D.), "i" being inserted euphonically between the last two syllables, one who is always asking, begging, &c.,—a beggar. (19).

† "Âr-thàt̄-bai" ("ârnü," to bite + "thàtnü," to kill) ..... bit to death }  
"Khur-thàt̄-bai" ("khurnü," to claw, tear, &c., + "thàtnü") ..... clawed to death } (19)

‡ "Âtnai," past participle in "nai" (used in *passive* sense), from "âtnü" (ârnü), to bite,—killed by biting.

It will be observed that in all the sentences above given, with, one or two exceptions, the English passive verbs are rendered in Kachári by verbs active; *e.g.*, the Kachári equivalent for “the cow was eaten by a tiger,” is, when translated *literally*, “the tiger eat the cow.” In short, in this as in some other Oriental tongues, the Passive voice is used only very sparingly and infrequently.

## 16.—NEGATIVE VERBS.

He (does not live) in Tezpur	Bí Tezpuráu (tháiá).
I (am not going) home	... Áng nüáu (thángá).
You (were not working) when I came.	Áng faibá nang hábá (máuá- khúíman).
They (had not caught) any fish when I saw them.	Áng bifurkhô nubá másèbo ná (manákhúíman).
The coolies (did not pluck) leaf to-day.	Khulifurá díni bilai (kháiá- khúínü).
They (cannot dry) the tea to- day.	Díni sá (frànnü) háiá).
They (could not do any hoe- ing) yesterday.	Má bísur (khodál záunü háiá- khúísè).
If you are idle, I (shall not like) you.	Nang al'siá záabá áng (gahàm maná).
(Do not drink) much mādh...	Zábráhií zaú (lá langsü).
If I am unwell, I (cannot work).	Áng zobra záabá (hábá máunü háiá).
Because I was unwell, I (could not work).	Zobra záanaikhai áng (hábá máunü háiákhúísè).
I (shall not come) if it rains...	Akhá hábá áng (faiá).
Being very busy, (I cannot go) to see you.	Ánghá hábá thásünaikhai* nangkhô nainü (thángnü háiá).

\* “Sú,” intensive particle, strengthens sense of verbal root. (21).

(Not having finished the work) (Hábá máukhangikhái)<sup>f</sup>  
the sáhib blamed me. sáhibá ángkhô dái húbai.

(Not having) a gun, I could Ángkhá silai (gűíkhai)<sup>f</sup> mosá-  
not shoot the tiger. khô gáuthàtnü háiákhúlsè.

(Unless it rains), we cannot (Akhá háiábá) zangfur háloi  
do our ploughing. oinü háiá.

Come back (without delay) ... (Gabáu khàmálábá)<sup>||</sup> faifáfin.

(Without diligence) it is im- (Man húálábá)<sup>||</sup> gyán manň  
possible to get learning. háiá.

## 17.—CAUSATIVE VERBS, &amp;c.

I (feed) the boys with rice ... Gáthâfurkhô mikhàm (záhú-  
dang).

Hé is (shaking) the tree ... Bangfàngkhô (simáudang).

You (sent) the woman to Gáu- Nang hingzháusákhô Gáu-  
háti. hátiáu (haṭbai).

I (was teaching) him to read Nang faibá áng bíkhô (farang'-  
when you came. dangman).

They (will dry) the tea in the Sándungáu sákhô (frangan).

(Bathe) the child in the river Gáthâkhô dűísáiáu (thukhúi).

If you are idle, I (shall have Nang alsia zúabá áng (nangkhô  
you beaten). búhúgan).

If he (had made me learn to Bí (ángkhô farangbá) ángnü  
read) it would have been lági gahàm záagaúman.  
well for me.

<sup>f</sup> “Máu-khang-i-khai” (“máu-nü,” to work; “khang,” particle of completion (21); “i = á,” negative particle (16 B.); “khai” [A.—Káran] (word denoting relation between cause and effect), “on account of not having finished the work.”

<sup>f</sup> “Gűí-i-khai,” substantive verb negative (22 A.) with particle of causation (“khai”) attached (“gűí” = “gűíá”).

<sup>f</sup> “Gabáu khàm-á-lábá” (“khàmnü,” to do; “á,” negative particle; “lábá,” adverbial particle) [A.—Palam na karákoi] (16 B.); “Man húálábá” [A.—Man ni díákoi].

He cannot (show) me the horse	Bí ángnǚ goráikhô (naihünü) háiá.
I (caused) the coolies (to finish) the work yesterday.	Míá khulifurkhô (hábá máu- khàng húbai).
They could not come (because it rained).	(Akhá hánai khai) bísur fainü háiákhüísè.
They could come (because it did not rain).	(Akhá háíkhai *) bísur fainü hábai.
(As I did not meet) him, I soon came back.	(Bíkhô lagü manikhai*) áng mámár faifinbai.
I like him, and (therefore) I will live with him.	Áng bíkhô gahàm manü, (bíni khai) áng bízang thágan.
You must not (fire) *the jungle near the house.	Nü khàthini hágráiáu nang (át lagainü) maná.
(Show) me the way to Beng- bári.	Bengbáriáu thángnai † náma ángnǚ (dithinánoi hú).
(Let me know) all that you saw yesterday.	Nang míá nunai boibo khö- rángkhô (ángnǚ khíthá).

**18, 19, 20, 21.—COMPOUND VERBS, &c.**

Is the water (deep) ? No ...	Dúí (găthaú‡) ná ? Núngá.
While you (are young), I shall care for you.	Nang (zăluúbá§) áng ráhkigan.
When you (are older), you must help me.	Nang (áru boiáh manbá) áng- khô hahai khàmnü nánggo.
(If you work hard), it will be well for you ; but if you are idle, it will not be well.	(Nang sram khàmsübá) nang- há galàm záagan ; khintü alsiá záabá, hàmá, záagan.

\* “Há-í-khai ;” “há-nū,” to rain { “í,” negative particle ; “khai,”  
“Man-í-khai ;” “man-nū,” to get } causative particle.

<sup>†</sup> "Thángnai," past participle from "thángnǔ," ta go [A.—Zôá].

<sup>‡</sup> "Gāthāú," for "gāthāú danga": substantive verb omitted. [A]

Pani dā ne?]

§ "Zălau-bá," for "zălau záabá": adjective and verb combined; verbal root ("zăa," be) omitted. (20).

We must make haste, or (it will be evening) before we reach home.	Zang mámàr thángnū nánggō, anthaibá zangfur nū maná sáunū * (manágan †).
(It is getting dark) even now.	Dábo (bángai khamsí záanū nàmaidang).
The sun is rising, and it will soon (be light).	Sán ankhàtdang, áru mámàr (sránggan †).
We must reach Orang (before evening comes on).	(Manáiá sáunū *) zangfur Orang mannū nánggō.
(When I am rich), I will give you some books.	(Áng sohoki záabá) nangnū khitáp húgan.
He (was very strong), and therefore could do his work very easily.	Bí (balágrá khai †) gágaini hábá gáthai gallúihènū khàmnū hábai.
It was (dark night) when he arrived.	Bí fainaiáu (hor khamsi §) man.
I (have eaten) my rice ...	Áng mikhàm (zábai).

\* "Man-á sáunū" ("man," root of "mannū," to get, reach ; "á," negative affix ; "sáu," over, before ; "nū," enclitic of emphasis)= before we reach ; before reaching.

"Maná-i-á," for "maná zaaiá," verbal root omitted (20) ; "sáunū," over, before. "Maná," evening ; "i," euphonic affix combining with preceding vowel to form diphthong "ái" (3 C. D.) ; "á" negative affix. Preposition, "sáu," over, preceded by a negative verb, gives the sense "before," &c.

† "Manágan" ; "maná," evening } + "gan" = "záa- " } will { evening.  
"Sránggan," "sráng," light } gan" (20) } be { light.

‡ "Balágrá-khai," for "balágrá záanai khai" (20), through being strong.

§ "Hor khamsi," lit., night dark ("pitch dark") ; "hor" (night), used in adjectival sense (= "hor-ní khamsi," darkness of night.)

|| "Man," for "dangman" (was) (15 B.) ; substantive verb combined with noun. (20.)

I have (quite finished eating) my rice.	Áng mikhàm (zákhangbai*).
This horse (can run) ...	Bê goráiá (khàtnü hágaú).
That horse (ran away altogether).	Boi goráiá (găthainü khàtlángbai*).
Birds (fly) in the air ...	Dáufrá bàráu (bírbáii†).
My little bird (flew away) yesterday.	Ángni dáu udúüá míá (bírlángbai*).
The jungle (is burning) ...	Hágrá (khàmdang).
The jungle (has been quite burnt up).	Hágrá (khàmtrabai*).
The water is deep, and your <i>dhuti</i> —loincloth—(will be wetted).	Düí găthaú, nangni gámsá (sígan).
The river was very deep, and my <i>dhuti</i> (was quite wet through).	Düísá găthaúsin áru ángmi gámsá (găthai sírabai*).
Kacháris (like) mādh ...	Bárâfrú zaú (găhám manü).
That sot (will drink up) all the mādh.	Boi fêgráiá zaú gasüínükhôbo (langtragan*).
I (saw) a snake here last week	Thángnai haftaiáu áng beaúnü zibaú másè (nunai).
In this village there (are many snakes).	Bê gámiáu zibaú (dang-süü†).
I (begged) him to help me ...	Ángkhôhohai khàmnü (bíbai).
This man is always (begging)	Bê mānsüüá azainü (bíbaáii†).

\* "Khàng," "láng," "tra," &c., intensive particles giving the sense of *completeness* to the action denoted by preceding verbal root. (20 A).

† "Dang-süü-i-a" ("dang," substantive verb, 15 B.; "sü," intensive particle=many; "i," euphonic affix; "a," terminal affix) = "there are many."

‡ "Bír-bá-i-ü" ("bírnü," to fly, + "bai," affix expressive of *continuous progressive action*) = "keep flying about." Cf. "Bínu," to beg; "bi-bai-grá," one who begs continuously,—a professional beggar. (19).

## OUTLINE HUHNU GRAMMAR.

I (shall cut) my paddy next month. Fainai dânsiáu ángpi (maikhô hágan).

The people of that village (finished cutting) their paddy last week. Boi gámini mânshífrá jháng-nai haftásiau mai (hákhang-bai \*).

I (struck the dog and killed) it. Áng (súimákhô buthàrbai †).

Dogs (wander about) the town. Súimáfrú nagaráu (thàbai'bai-thá"iu ‡).

### 22.—DEFECTIVE AND AUXILIARY VERBS.

Is this your goat? (No) ... Bé nangni burmá ná ?§ (Núngá §).

It (was) mine, but it is now his. Áng ni (man ||), dá bíni.

There (is not) one cow in the village. Gámiáu másèbo mosaú (gáia).

(Is there) any rice in the house? No. Núáu bángái mairang (danga ná) ? Gúia.

(If there are no) fowls, I cannot get my dinner. Dáu (gúiábá ¶), áng mikhàm man-nú háia.

You have brought the fire-wood, (have you not)? Nang ban lábòbai, (núngá ná §) ?

\* “Khàng,” “lang,” “tra,” &c., intensive particles giving the sense of completeness to the action denoted by preceding verbal root. (20 A).

† “Bu-thàrbai” (“búnú,” to strike, + “thàrnú,” to kill), to kill by striking. (19).

‡ “Bír-bá-i-ü” (“bírnú,” to fly, + “bai,” affix expressive of continuous progressive action) = “keep flying about.” Cf. “Bínú,” to beg; “bi-bai-grá,” one who begs continuously,—a professional beggar. (19).

§ “Ná,” used of simple interrogation.

“Núngá ná,” used where an affirmative answer is implied.  
[—Na [ho] ne?].

|| “Man-eddingman,” was. (15 B.)

¶ Negative verb “gúiábá,” in subjunctive mood. (32 A; B.)

~~VERB~~ VERBS.

You (must not drink) dirty water, if you do, you may get cholera.	Nang gázri dűí (langnū manā); langbá, máür hamnū hágau.
Men (must not quarrel): they ought to love each other.	Mànsúífrá (nángzlainū manā) : bísurá (anzlainaiá * gähäm).
All men (must do) their duty	Boibo mànsúífrá máunū gnáng † hábákhô (máunū nánggô).
You (must go) to Orang today: come back without delay.	Díni nang Orangáu (thángnū nánggô) : gábáu khámá lábá faifin.
We (must) sometimes give up our rights, so that there may not be a quarrel among us.	Zangfur mobábá mobábá man-nū gnángkhôbo † garnū (nánggô), mánathű zang-furni gezráu bibád záaiá zásé.
(Under the circumstances), I cannot give you anything.	(Erüibá †) áng nangnū móng-bo hünū háiá.
There is (not even a single) pig in this village.	Bê gámiáunū omá másé gúlia §).

\* "Náng-zlai-nū;" "náng-nū," to fight } + "zlai," particle denoting  
"An-zlai-nū;" "an-nū," to love } RECIPROCAL action.

"An-zlai-nai-á;" past part. used in active sense [A.—Íte hite prem kare], equivalent to a verbal noun; lit., "(Their) loving each other is good." (19).

† Mau-nū gnáng hábá } "What (men) do,"—duty } (22 B.)  
Man-nū gnáng } ought to { "get,"—rights }

Verbal nouns compounded with the particle of obligation, &c., "gnáng."

‡ "Erüi-bá;" "erüi," thus + "bá" (for "záabá"), if it be; lit., if it be thus [A.—Ene hole; or, Ene hoi zadi]. Subjunctive mood of the substantive verb "záanū" compounded with the adverb "erüi," thus. (20 B.)

|| "Gúlia-á," strongly emphatic form of negative substantive verb  
"Gúlia" (22 B.)

## 23.—INDECLINABLE WORDS.—ADVERBS, &amp;c.

(Where) are you going ? ... Nang (mohá) thágñü?\*

(When) did the syce come ? Sois (mobá) { faibai?  
faikhü?

(How) can I see in the night-time ? Horáu (mábrüí) núnü?\*

You must come back (quickly) Nang (mámär) faifinnü náng-gô.

(How very slowly and badly) the men are working (today). (Díni) mànsüífrá (mábrüí lásè áru hàmcé) hábá máudang.

Can the horse canter (well) ? Goráiá (gàhámüí) khàtnü hágaú ná?

Tell the coolies to hoc (deeply) Khulifurkhô (gathaúhüí) záunü khíthá.

The rain fell (heavily) last night. Thágñai horáu akhá há(sü)-bai.†

The leaf is coming out (in great quantities). Bilai (zábráhüí) ankhàtdang

Dry the tea (slowly and carefully). (Lásè áru háwadhánhüí) sá bilai fràn.

My head pains me (greatly) Khârâ sá(sü)dang.†

Take some medicine (at once). (Dánü) bângai mulikhô za.

Try to sleep (soundly) ... (Gàhámüí) udúnü uphai klàm.

They came to Tezpur (altogether), but the boy went back (alone). Bísur (lagüsè) Tezpuráu faibai, khintu gâthâá (hâtsinghüí) thágfinbai.

\* "Thág-nü"} Infinitives used elliptically with force of Indicative  
"Nú-nü" ...} Mood in Interrogative sentences. (14 B).

† "Sá-sü-dang,"—"sá-nü," to be in pain} + "sü," intensive particle.  
"Hâ-sü-bai,"—"hâ-nü," to ruin .....} (21 A).

SYNTAX—PREPOSITIONS, CONJUNCTIONS, ETC.

There were (only) three men in the house (when) I came	Áng fai(bá), nǚáu sáthàm mán- súí (bálá) dangman.
The coolie was ill (yesterday), but is well again (to-day).	(Míá) khuliá lam záadangman khinthu (díni) gähàm zaa- dang.
I cannot come (to-morrow), though I may (on the day after).	(Gábun) fainü háiá, khinthu (sapnchá fainü) hégaú, dáng.*
(Although) we break God's law, He loves us.	Iswarni bidhàn sefai (bábü †), Bí zangfurkhô anü.

24, 25, 26.—PREPOSITIONS, CONJUNCTIONS, &c.

Come (into) the house (with) me.	Áng (zang) nǚ sing(áu) fai.
Are you going (as far as) Tezpur ?	Nang Tezpur (há lági) thág- nǚ† ná?
Put the saddle (on) the horse.	Goráini (sáiáu) zim khá.
Do not sit (under) a tree when it is lightening.	Akhá mablípbá bangfàngni (singáu) dá zú.
Walk on (before) me ...	Ángni (sígáng) thàbai láng.
Go home (before) it gets dark	Khamsí záaiá (sáunü) nǚláu thág.
He is ploughing (in the middle) of the field.	Dubli (gezráu) bí háló oidang.

\* “Dáng” [A.—Hobolá, perhaps, may be], adverb used independently at end of sentences.

† “Bá-bü” [A.—Zadio, although, even if], always used as affix to the verb.

‡ “Thág-nü,” Infinitive used interrogatively as an Indicative.  
(16.B)

**Take two rupees (from) the Mànsū(nifrai) thàkhá thainū man and give them (to) the lánánoi \* gâthā(nū)hū. boy.**

**Light the fire (and) prepare dinner. Åt su(nánoi \*) mikhàm sang.**

**It rained heavily ; (therefore) I could not come. Akhá hásūnai \* (khai) áng fainū hâiákhüísè.**

**This cloth is (neither) white (nor) black. Bê híá găfút(ho núngá), găsam(ho núngá).**

**If you work well, you shall be rewarded. Nang gahàmhüí hábá máu(bá), bakhshish mangan.**

**I shall praise you (if) you are good ; (otherwise), I shall not like you. Nang gahàm(bá) áng nang-khô prasansá khàmgan ; (núngábá †), áng gahám maná.**

**I shot at the tiger (and killed it). Áng mosákhô gáu(thàtbaı ‡).**

**(O) Sir, I am starving ; give me a little food. (Hai) sáhib, áng ukhú'ínánoi thoinū nàmaidang ; ángnă bángai mikhàm hū.**

**(Look there !) the coolies are striking each other. (Hâánoi !) khulifrá buzlai-dang.||**

\* "Lá-ná-noi," "sunánoi," } participles used instead of conjunctions  
"Há-sú-nai-khai," } (25).

† "Núng-á-bá," subjunctive mood of negative verb, "núngá" (22 A), If (you) are not (good), i.e., otherwise.

‡ "Gáu-thàt-bai;" force of the *two* verbs "shot" and "killed" expressed by the compound verb, "gáu-thàt-bai" [A.—Gúliai mārilôn], i.e., "shot at with fatal effect." (19.)

|| "Bu-zlai-dang :" "bu," beat, + "zlai," particle denoting reflexive, reciprocal action, (19 C).

## MISCELLANEOUS PHRASES.

### MISCELLANEOUS PHRASES.

#### I.—TRAVEL.

How far is it from Tezpur to Orang?	Tezpurnifrai Oranghá lági bèsè găzàn?
It will be hard to get there in one day.	Sánsèáu bíkhô manhúinü † thán * záagan.
You will want three or four horses to do it.	Bíkhô khàmnü máthàm má-brúi gorai nánggan.
Is the road good? ...	Áli lámáiá gahàm ná?
Yes, but the bridges are bad...	Núnggô, khintu dalengfrá hámá.
You will have to cross three or four (unbridged) rivers.	(Daleng gűié †) dűsákho mán-thàm manbrúi bátnü náng-gan.
Are there any rest-houses on the way?	Lámá khàthiáu dák nü dang ná gűiá?
Yes, three or four ...	Núnggô, gangtham gangbrúi danga.
Is there danger of seeing bears or tigers on the road?	Lámáiáu thángniáu § masur bá mosákhô ankhàtnai gínü nánggô ná nángá.
Not in the day-time, but they sometimes come out at night.	Sáñáu gínü nángá, khintu horáu mobábá mobábá ank-hárü.

\* "Thán" [A.—Tán]; "háthi" [A.—Háti]. In words borrowed from other languages, the Kacháris often substitute an aspirated consonant for an unaspirated one at the beginning of a word or syllable; e.g., "kintu," becomes "khintu," &c. (27 A).

† "Manhúinü,"—"man-húi-nü" = [A.—Pábogoi], to reach a place in travelling.

‡ "Daleng gűié,"—"daleng," bridge + "gűié," (for "gűiá,") negative verbal particle (22 A), bridgeless [A.—Daleng nai kiá].

§ "Tháng-ni-áu," present participle in locative case, "in going along on the road" [A.—Bábat jáonto].

## OUTLINE KACHÁRI GRAMMAR.

I shall want two elephants for my baggage.	Basthúrnū lági háthi* mánúí nánggán.
If there are no elephants, tell the mouzádár to send coolies.	Háthi* gúiábá khulifurkhô haṭnū mouzáhdárnū khíthá.
I can get you twenty coolies to-morrow ; but you must pay them four annas a day.	Gábun nangnū lági ekhuri khulifrá húnū hágaú, khintu bisurnū nang sánfrimbo † hikifá † hikifá húnū nánggô.
Can I get supplies easily at Orang ?	Orangáu áng gár'laihúí rasad mannū hágaú ná ?
Yes, but you must give notice of your coming beforehand.	Núnggô, khintu nang fainai' áglánū bátrá húnū nánggô.
What is the price of ducks there ?	Boiáu † hángsúni dorá bèsè ?
How many fowls can be bought for a rupee ? Five or six.	Thàkhá thaiséáu bèsè dáu bainū hágaú ? Mábá bá máru.
Tell the mouzahdar to collect some firewood and <i>dhán</i> for the horses.	Mouzáhdárnū khíthá bángai ban áru goráinū lági mai lábothang.
<i>Dhán</i> is very cheap,—only 10 annas a maund.	Maini dorá khám §; monfáiáu ána zú bálá.

\* “Thán” [A.—Tán]; “háthi” [A.—Háti]. In words borrowed from other languages, the Kacháris often substitute an aspirated consonant for an unaspirated one at the beginning of a word or syllable : e.g., “kintu,” become “khintu,” &c. (27 A).

† “Sán-frim-bo,”—“sán,” (1) sun ; (2) day + “frim” } distributive { each day.

“Hikifá,”—“hiki” [A.—Siki] 4 annas + “fá” } particles { 4 annas each.

“Boiáu,” } there ; used of comparatively near objects.  
“Bíáu,” } remote distances.

§ “Khám ;” [A.—Kam] }  
“Khintu ;” [A.—Kintu] } the unaspirated initial consonant being  
“Kháran ;” [A.—Káran] } changed into an aspirated one.  
“Fungzáni ;” [A.—Púa]

Can good water be obtained near the bungalow ?      Banglání khàthiáu dűí găhám mangaú ná ?

Yes, there is a river close at hand.      Núnggô, găthai' khàthiáunු dűísá danga.

Tell the mandals and gáon-burhás to meet me at the bungalow early in the morning.      Bangláíáu fungzáni\* ángkhô lagü mannü mandal áru gámbráfurnü khíthá.

What kind of people live in this mouzah,—Kacháris or Hindus ?      Bê mouzáíáu má mānsüíá tháíü ; Bárá bá Hàrsá.†

Some are Kacháris, some Hindus.      Khaisè Bárá, khaisè Hàrsá.

Can I get any salt or sugar at the shop ?      Dakhánáu bángai sangkhrúí bá gúrdűí ‡ mannü hágaú ná ?

Yes, but there are no potatoes.      Núnggô, khintu \* thá gúíá.

Call me early, for I must march to Událgúri to-morrow.      Fungzáni ángkhô ling ; kháran \* gábun Událgúriáu thángnü nánggan.

## II.—CONVERSATION WITH A MOUZÁHDÁR.

Are the rice-crops doing well in your mouzáh ?      Nangni mouzáíáu mai gahám-húí ankhàtdang ná ?

Yes, Sir, but we want more rain.      Núnggô, sáheb, khintu akhá zábráhúí nánggô.

You should make water-channels, and bring water from the rivers.      Nang danggá záunánoi dűis-ánifrai dűí lábonü nánggô.

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\* "Khám;" [A.—Kam]  
"Khintu;" [A.—Kintu]  
"Kháran;" [A.—Káran]  
"Fungzáni;" [A.—Púa]

} the unaspirated initial consonant being changed into an aspirated one.

† "Hàrsá," the word used by Kacháris to designate *all* foreigners and outsiders; a non-Kachári (= "Gentile," "Barbarian, &c.")

‡ "Gúrdűí;" "gúr" [A.—Molasses] + "dűí," water; molasses-water.

Cf. "Dáu dűí" (lit., "fowl's water"), egg.



## OUTLINE KACHARI GRAMMAR.

We Kacharis of the Duárs always do that.	Zang Duáráu thánai Bárâfrá azainü bibaidi khàmň.
Have you got in the revenue for this year ?	Bê basarni kházana nang zá-khàmnai ná ?
I have collected more than one-half, but not all.	Kháusènükhri zábrá zákhám-bai ; khintu gasénükhôbû zákhám'ákhüí.
Have you repaired all your roads and bridges ?	Nangni boibo áli áru da'leng-fur"khô thik khámbai ná ?
The roads are in good order, but it is difficult to get timber for the bridges.	Álifrá gahámhüí danga, khintu dalengfránü lági bangfàng mannü güíá.
You must always put your roads in order before December ; then the ryots will have time to cut their rice.	Disimbar mángsüni áglánü nangni álifurkhô gahám khàmnü nánggô ; bibai'-diblá* raiatfrá mai hánü far † mangan.
I hope there is no cholera or small-pox in your mouzah.	Nangni mouzáíáu máiir bá aibirám güíá hanuňnoi ákhá ‡ khàmdang.
There have been a few cases of cholera, but there are none now.	Máiir surhábá    surhábá záa-dangman, khintu dá güíá.

\* "Bibaidi-blá :" "bibaidi," thus, so ; "blá" (for "záablá"), subjunctive mood from "záanü," to be ; "if it be so," i.e., then.

† "Far" [A.—Pár] = "samoi;" time, leisure, opportunity, &c.

‡ "Ákhá" [A.—Ásá, hope], the guttural aspirate "kh" taking the place of the sibilant "s," a rule to which there are few, if any, exceptions in words borrowed from other languages by Kacharis.  
(27 D.)

|| "Sur-há-bá," possessive case of adjective pronoun, "surbá," compounded from "sur" [A.—Kôn] and "bá," indefinite particle [A.—Kônóbá.]

N.B.—The case-ending "há," is attached directly to the radical part of the word and placed before the indefinite qualifying particle, "bá."

MISCELLANEOUS PHRASES.

Tell your people not to eat unripe fruit.	Nangni mānsūífurnū khīthā, fithai gāthāng dā zāthang.
Be very careful not to let them drink dirty water.	Hāwadhān khāmnānoi bisur-khō gázri dūí langnū dā hū.
They must not take drinking-water from the tank in which they bathe.	Bisur dugú'inai pukhrinifrai langnai dūí lángnū maná.*
Make them keep their homesteads clean and free from jungle.	Bisurni nūni khāthiáu thánai mozáng áru hágrái gūié † rākhinū hū.
Are there many opium-eaters in this mouzah?	Bē mouzáiáu kháni zánai mānsūí dangsúíá ‡ ná?
Only a few; the Kacháris do not eat much opium: they drink mādh and photiká.	Bángai bálā danga; Báráfrá gābáng kháni záiu: bísur zaú fithikhásü    langü.
A little mādh is good sometimes; but the Kacháris drink too much.	Mobábá mobábá bángai zaú langnai gahám; khintu Báráfrá zábránū langü.
They do not drink much in their own villages; they drink when they meet their friends at the market.	Gágaini gámiáu thábá gabáng zaú langá; háthiáu khúrmá-furkhō lagü manbá zábrá-húí langü.
It would be a good thing, if there were no liquor-shops near the market-place.	Háthuni kháthiáu zaú fannai dakhán gūíábá gahám.

\* "Man-á," negative form of "mannū," with ethical sense [A.—Na pai], "ought not."

† "Hágrá gūié :" "hágrá," jungle + "gūié," negative verb, the final syllable of the latter word being slightly changed in composition. (22A.)

‡ "Dang-sū-i-a," root of the substantive verb, "dang" (is, are) followed by intensive particle, "sū," with the final letter of which the euphonic "i" is combined, forming the diphthong "úi."

|| "Fithikhá-sü :" "sü," euphonic enclitic, here almost = "and" [A.—Mādh photiká-o, madh and photiká].

Then we should not find so much drunkenness as we now do.

Is there any tea-factory in your mouzáh ?

Yes ; there is a large one about three miles to the north.

Some of my ryots go there to work ; else they could not pay their rent.

Boibai'diblá, díni zèsè fēdāng, abá bisè fēnai màpsūfurkhô manglágaúman.\*

Nangni mouzáiáu sá bári danga ná ?

Núnggô; sáfàtsúi māil thàmáu† sá bári gangsè gădít dang.

Ángni raiatfrá khaisè boiáu hábá máunü thángü ; bibaidi núngrábá, bísur kházana hünü háiá.

### III.—TEA-FACTORY TALK WITH KACHÁRI LABOURERS, &c.

Why do you come to my garden ?

We come to look for work, sir.

Are you willing to stay on my garden for the whole year ?

Yes, sir, if you will let us do "doubles" sometimes.

How much do you want, a month ?

Five rupees, with *bakhshish* now and then.

Will you give me an agreement if I give you an advance ?

We will give an agreement for one year only.

Nangsur ángni bághisáu mánü faidang ?

Sáhib, zangfur hábá nàmainü faidang.

Basarsè ángni bághisáu nangsur thánü nàmaiü ná ?

Núnggô, sáheb, zangfurnü mobábá mobábá dabal khàmnü húbá.

Dànfrimbo bèsè mannü nàmaiü ?

Thaibú, áru mobábá mobábá bakhshish húgan.

Áng nangsurnü haulat phúbá nangsur ángnü agrímint húgan ná ?

Basarséni bálá agrímint húgan.

\* "Man-glá-gaú-man," past tense subjunctive in negative form of the verb, "mannü," to get, find, meet with.

† "Thàm-áu," numeral "thàm" (three), with case-ending (locative) attached.

What work have you done to-day?	Díni nangsur má hábá máukhū? *
Your hoeing is bad ; you must clear the roots of the plants from jungle.	Nangsur kharāi záunaiá† hàmá ; bangfàngfurni radá-nisrai hágrákhô garnú nánggô.
How many doubles at hoeing have you done this week?	Kharāi záuniáu bê hapthásiau bèsè dabal khlàmnai?
You will have to roll leaf to-morrow.	Gábun nangsur bilaikhô nánú nánggan.
You must go to work earlier in the morning than you did yesterday.	Miánúkhri fungzámiá'ninú hábá máunú thángnú nánggô.
If you roll leaf in the morning, I will allow you a double at the hoe in the afternoon.	Fungzáni bilai nánaibá, áng sánzufuáu† kharāi záuniáu† dabal mansè húgan.
You must not merely scrape the ground ; but strike the hoe well into the soil, and turn it over.	Nangsur há sannú bálá nángá ; khintu gahámhúi záunánoi hákhô fúfinnánoi hú.
Why has your wife not gone to pluck leaf to-day?	Nangni hingzháuá díni mánú bilai khánú thángákhúi?
Is she not well? Come to the bungalow, and I will give you some medicine for her.	Bíni. mágdamá § gahám núngá ná? Bangláíáu fai, áru bíñú lági áng nangnú bángai múli húgan.

\* "Máu-khū," abnormal form of past tense, used in asking questions.

(H.B.)

† "Kharāi záu-nai-á," past participle used as a verbal noun in nominative case. [A.—Tomár kodál párá karam]. (14 C.)

‡ "Kharāi záu-ni-áu," present participle used as verbal noun in locative case; "in hoeing," i.e., at the hoe. (14 C.)

‡ "Sán-zu-fu-áu," locative case of "sánzufu" [A.—Dúpar bélit], noon; mid-day.

“Mágdam-á,” body. Lit., “Is her body not well?” [A.—Táir ná hoine?]

Report to me to-morrow; if she is better. Bíni mādamá gahám bá hámá, gábun ángnū khíthá.

Some of your children might go out to pluck leaf; they will get two pice a seer. Nangni gátháfrá khaisé an-khàtnánoi bilai khánú há-gaú; sér-fái-áu\* phoisá gatnè mangan.

If all your family pluck leaf, they will get 15 or 20 rupees a month in a good flush. Nangni foriál boibo bilai khábá, bilai zábrá záablá dàn-fái-áu\* pandra bá ekhuri thákha mangan.

Some of our children wish to go to school. Zangfurni gátháfrá khaisé iskuláu thággnú námá.

Very well; I will open a school for them in the cold weather. Gahám; gazáng bathráu bísa- ni lági iskul fáthigan.

Is there a river near the factory? We Kacharis like to live where we can catch fish for ourselves. Bágħisáni khàthiáu dűsá danga ná? Zéráu zangfur gágainú ná hamnú hágaú, zangfur Báráfrá boiáunú thánú gahám manú.

Yes; there is a river with plenty of fish. Núnggô; ná thásünai † dűsá danga.

Take care you do not drink too much mādh when you go to the market. Nangsúr hátháu thágba, man húnánoi zábrá zaú dálang.

\* { "Sér-fái-áu :" "sér" (sír) ... } + "fái," distributive particle ; { "Dàn-fái-áu :" "dàn," mouth } locative case-ending.

N.B.—In both these instances the vowel "i" is euphonically inserted between the distributive particle "fái" and the case-ending "áu," this vowel combining with the preceding "á" to form the diphthong "ái."

† "Ná thá-sú-nai" [A.—Bahut mās tháká], a compound adjective qualifying the noun "dűsá." "Thá-sú-nai," past participle from "thánú," to be, remain,—the intensive particle "sú" (=many, much) being inserted between the verbal root "thá" and the participial suffix "nai." (14 C).

## READING LESSONS.

THE short series of Reading Lessons given in the following pages, will afford the student some insight into the more prominent characteristics of the language when thrown into the form of continuous narrative. They may be divided into three groups : Nos. 1--8 are translations from a school-book which is highly popular in the Kachári village schools of this district, the "Assamese Second Reader," published at the American Mission Press, Sibságár ; Nos. 9--11 are translations of the Creed, the Lord's Prayer, and the Ten Commandments, the texts for translation being taken from the Assamese Version of the Book of Common Prayer ; while the third group, which is perhaps the most important, consists of original compositions descriptive of some of the more prominent features of Kachári village life, religious, social, domestic, &c. These last chapters (Nos. 12--17) have for the most part been compiled by J. Dhan Singh, a Kachári native of Silputāmouzāh, Chátgári Duár, in the Mangaldai sub-division of this (Darrang) district.

The learner should carefully endeavour from the first to distinguish between what is *radical* and *essential* in a word, and what is merely *inflectional* and *formative*. Under this latter head are, of course, comprised the case-endings of nouns, the modal and temporal affixes of verbs, enclitic particles, &c. Thus in the word, "Tháng-ni-áu-nú" ("even while going,") each syllable, as it were, makes a distinct contribution to the meaning of the whole word. We have first the radical (root) part of the word, "tháng," go ; "ni" is the termination of the present participle, "tháng-ni," going ; "áu" is the case-ending (locative) denoting the *time, place, &c.*, of the act of going—"tháng-ni-áu," in (=when) going ; while the last syllable, "nú," is a kind of euphonious enclitic, which perhaps serves slightly to strengthen the sense of the whole word, and may

## OUTLINE KACHÁRI GRAMMAR

conveniently be rendered by "even," or some equivalent term. The learner will find his progress in acquiring a knowledge of Kachári materially aided by constantly endeavouring to analyse all the longer words, and ascertaining how much each *part* of any word contributes towards the meaning of the *whole*: and the compiler has endeavoured to assist him in carrying out this plan in two ways; viz., 1, by separating (by means of a hyphen) the radical from the inflectional part of a word, in the first three or four sections of the Reading Lessons; and 2, by analysing, or otherwise explaining, some of the more difficult words and unusual forms of expression, in foot-notes appended to each lesson. With this assistance and with that of a brief Vocabulary appended to the Lessons, a learner of average ability and fair powers of application ought not to find any insuperable difficulty in mastering the meaning of the Lessons, though the help of an intelligent Kachári (*e.g.*, a mandal or mouzáhdár) may at times be desirable, especially in reading the last six or eight sections.

*N.B.*—Words adopted from the Assamese, &c., when their form has undergone any material change, are indicated by an [A.] in brackets; but it has not been thought necessary to adopt this practice in all cases, *i.e.*, in words which have been so slightly (if at all) changed, that they can hardly fail to be recognised at once by every average Assamese scholar.

### 1.—THE SHEEP.

Mendà móngbo hábá máii-á, khintu [A.] bí-ni khaman  
gāhām hí dá-i-ü; bí-ni físa-frá hatbai bai-üí bai-üí  
gelé-ü.

Mendà bá bí-ni físa-khô dukhu [A.] dá hú, árú bifar-khô  
ár-nú lági súimá-khô dá thin; mánathú bí-sur hazá [A.] rau-  
ni-bo móngbo háni khám-á.

Mai, sabai, gàngsa zánú lági mendà gāhām.man-ü. Bí-  
khô sangkhrú hú-ná-noi gàngsa gāhām-üi zá-hú-bá, bí gagai-  
ni gurúi khaman dág-nú lági hú-i-ü.

## 2.—THE DOG.

Súimái-á hor-áu nǚ rákhi-ű ; bí sikháu nu-blá sang-ű ; dán-sráng\* záa-bá sang-sú-i-ű.†

Súimái-á mendà bá masaú-far-khô ár-ű, árű bábebá bábebá súimáiá mànsúi-khô-bo ár-ű. Bí-khô ikhàm árű bidat zá-hű-nǚ náng-gô ; bí mudú-bai thá-ni-áu,‡ bí-ni átheng bá lánzai-áu dá gá.

Súimái-á máu-nǚ múngho hábá gűí-ë khai dukhiá mán-súi-á zábrá súimá físi-ni-á galhàm núngh-á.

## 3.—THE CAT.

Máuzi inzat bonggá inzat ham-nǚ lági gáhàm. Zang-frá máuzi-khô miú miú hanna-noi ling-ű. Máuzi-khô bundúf zá-nǚ hű.

Máuzi-á gúr-gúrai-dang, khná-sang nai. Zeblá bí-há zábrá záa-i-ű, abá'niá gúr-gúrai-á.

Máuzi-ni hàthai àsúgur zábrá gáfát. Bí-ni khaman árű lánzai bú-blá bí khuř-ű árű ár-ű.

Máuzi khamsi-áu-bo nu-i-ű. Hor-áu inzat dal halá [A.] nàmai-bai-ű. Nai-hat nai, boí máuzi-á súimái-á ham-gan han-ná-noi gí-ná-noi anthai-ni gorű-ni sái-áu uthi-ná-noi thá-dang.

Máuzi-ni khaman gurúi árű gudúng náng-ű. Zeblá akhá bá gazáng-nai záa-i-ű, abániá bí-khô baizzhá lági dá'hű hat..

\* “Dán-sráng” (“dán,” moon, month ; “sráng,” light), moon-light.

† “Sang-sú-i-ű :” “sang-nǚ,” to bark ; “sú,” intensive particle—barks much.

‡ “Thá-ni-áu :” pres. part. loc. case, from “thá-nǚ,” to remain, continue ; in his remaining, i.e., while he remains (asleep).

## OUTLINE KACHARI GRAMMAR.

### 4.—THE TIGER.

Mosá-ni ubzi-nai [A.] tháuni Ásiá. Chin árū Tátar des-áu-bo mosá man-ű, khintu Hindusthán, Banggál, Mán árū Assám des-áu zábrá dang-a. Zér-áu háthi árū gàndà tháizű, boi-áu-nű mosái-á-bo tháizű. Hingha-nű-khri mosá-ni bala [A.] bángai khám, [A.] khintu gubun zanthu-nű-khri bí-há bráp-nai gassá ; thêö-bo gubun átheng thang-brüi \* zanthu-nű-khri bí-khô pai-nű mozáng'. Bí-ni baraná fakhrà sikhrà arthát [A.] fat-sè gázá, fat-sè gasam ; bí-ni khai mānsüi-á bí-khô dinkhiá fátiá han-ű. Bí-ni gada árū udúi bángai gufít', bábe-bá bábe-bá mosái-á hingha-ni hamán [A.] gäzaú árū gälau, khaisé-á bí-ni-khri-bo bángai gídít dang-a. Júrop, Amerikà bí-far māni zi zi des-áu mosá thái-á, bí bí des-áu lági fisi-nai mosá láng-ná-noi thakhá man-nű álhá-űi [A.] gámi gámi thi' thi-bai-bai'-ű. Mosái-á sán-áu zábrá-hní thábai-á ; zeblá ukhñi-süi-ű náibá dűi gáng-ű, abá hágrá-ni-frai ankhár-ná-noi tháng-ná-noi bíla-ni kháthi kháthi mosáu, omá námai-báii-ű ; árū mobá-bá mobá-bá mānsüi-khô-bo sal-a [A.] nai-ná-noi ham-ná-noi záii-ű. Mosái-á mábá-brüi-bo khan-sè mānsüi-ni thoi sab-nű man-bá, gubun omá-ni thoi bidat-nű-khri mānsüi-khô gátháu-sin man-ű, abániá zeblábá mānsüi-khô-nű námai-báii-ű.

Mosá bimái-á basar-fái-áu má-thám má-brüi erüihai fisá din-hü-i-ű. Árū báhás-sè buá fisá din'-hü-ná-noi"-nű mosá bimái-á sàgremá záai-ű han-ná-noi frai [A.] boi-bü mānsüi-frá man fátháu-ű árū khitháu-ű.

### 5.—THE RHINOCEROS.

Gàndà khulu [A.] nè danga ; khuluschá mansè gong, khuluschá manne gong, tháii : mansè gong thánai khulu ni ubzinai [A.] tháuniá Ásiá, manne gong thánai khuluákhô

\* "Átheng thang-brüi ;" lit., "four feet ;" i.e., four-footed animal ; quadruped.

Afrikáu manű. Gàndà nainü làgi găthai gázri, árű baranábo háthimí baidi bángai gasam. Bíni mādamáu khaman gúia, khintu bigúrá thai \* bar [A.] razá, árű ebrab ebrab khorbla khorbli záanánoi tháii. Áthengfrá gusúng, árű lánzáiá mudoi, khintu lánzáiáni bizúá guár.

Lánzáiáni bizúni fatnèthingbo gárá [A.] khaman tháii. Sáiáuni gushthoiá goráini [A.] sáiáuni gushthoi baidi ; khintu bíni khri gálau árű bar gárá. Mábá haminü lági árű mobábá bangfàngni dàlaifar safainü làgi bí zangnü gubun zanthú-nükhri bár sala [A.] manű. Singáuni gunthutriá thai,\* mosáuni gunthutri baidi. Khámáiá gídít, gását, árű thiá [A.] záanánoi tháii. Bí sesá khámá baidi khámá gathang,† bíni khai zániáu náibá [A.] mudlúlángniáu mábá"brúlbá" húi mábá hai [A.] khnábá, abániá gasangnánoi khárá dikhángnánoi bí haikhô khná'sangnánoi"nū‡ hású lángü.

Mégan mudoi, ománi mégan baidi nuü. Mégan găbáng gázan gathang† nuë-khai găbáng găzánhá lági nuá ; bíni sígángáu gínai manbá, abá múnigbo naiá lábá mámár beg [A.] húnánoi hasú lángü. Gàndahá ganthangni sáiáu zabamni singáu bar gárá gong tháii : bábebáhá bí gongá mu-sé"-nú-khri"-bo gálau, árű bábebáhá gusúngbo tháii. Gàndáia bí gongáu bar bala manű.

Bábebá hágráni zanthu [A.] .gàndà zang zudha [A.] khambá, abá bí bíni gong zang gágaikhô rákhliü [A.] Mosáia gàndakhô bala khámnu háiá, háthinükhri zábrá gíü, mánathu gàndáni sígángáu thángbá, bí gong zang mosákhô sutháry.

\* "Thai," particle used absolutely [A.—Hole]. "Bigúrá thai," as to its skin : "gunthutriá thai," as regards its lips, &c.

† "Gathang," fully endowed with some physical faculty ; e.g.—

"Khámá gathang," quick and keen of hearing.

"Mégan gathang," quick and keen-sighted.

‡ "Khná'sangnánoi"nū" ("khná," to hear ; "sang," euphonic affix ; "nánoi," conjunctive participle ; "nū," enclitic), on hearing ; when it hears.

Mába hásúniáu hágráiáu khàtlángbá mudoi bangfàngfar manbábo gong zang khundá [A.] márinánoi sefailángv. Bíni manàmsñai haktiá [A.] sár, bínikhai surbá sikhári [A.] mānsúfrá bárbaithing \* thágvá bí māniàr manàmnai manv; bínikhai sikhárifrá sikhár khàmnú thágniáu bíni únfâtithing thágv; árv gandàfrá mudúlángbá, abá sikháriá sri sri thág-nánoi gáuthárv.

Gandàfrá háthini baidi thafá záanánoi tháiv, mánè másé-húisv tháiv. Árv khágrá bárñí [A.] nálbárñí [A.] ingkhar bárñí [A.] bebaidi hágráu bísur tháiv. Mäis baidihñí hábruáu gádoi láiv, árv omá baidi hakh-hakh-áiv [A.] Gandàni bidarakhô Bámon [A.] árv Hindufrá gathár hannánoi záiv, khintu gábang gátháu núngá: bí gàngsa árv bangfàng dàlaifar záiv.

#### 6.—THE CUNNING FISHERMAN.

Sásè záluáiá [A.] dñísáiáu zé zang ná guébá erüisv mozáng másè ná mannaisvít ze [A.] bíni baidi ná gubuná manthang ári [A.] ráubo nuákhvínv. Nákhô mannánoi záluáiá manáu [A.] guninaisvít ze [A.] bê nákhô hátháu [A.] fánbá hängai thákha mangan, khántu rázáni [A.] sígángáu lángbá bí nunánoi hanthoh [A.] záanánoi ángkhôbo hanthoh khàmgan. Békhônú bhábinánoi [A.] záluáiá nákhô lánánoi rázáni ángángáu thágnaisvít. Nákhô nunánoi rázáiv zábránv rangga [A.] mannánoi záluáiáv abáv 100 thákha [A.] hñv ágyá [A.] khlámnaisvít. Biáunv manthriá [A.] boi khoráng

\* “Bár-bai-thing :” “bár,” wind ; “bai,” to move, travel ; “thing,” side, direction ; side from which the wind is coming ; to windward..

† “Mannai-sví,” “thágnaí-sví,” &c. In these verbs the last syllable (“sví,”) seems to affect the sense very slightly, if at all ; it may, perhaps, be regarded as a euphonic enclitic, like the syllables “bo” and “nu” so frequently used with nouns, pronouns, and adjectives.

khnánánoi hàmá mannánoi rázániáu khit'hánaí" súi,\* balúi,†  
 Másč náiáunü 100 thàkhá húmaiá usit [A.] núngrá. Rázáia  
 khithánaí súi,\* Áng khansè ágyá khlàmbai, húiábá lázi [A.]  
 mangan. Manthríá rázáunü budi [A.] húnaí súi,\* balúi,†  
 Bé náiá zú ná zlá bikhô nangtháng záluaíniáu sangthang ; zlá  
 hanbá zúkhô, zú hanbá, anthai zlakhô lábonü lági záluaíñ ágyá  
 khlàm; áru lúgúni nákhô lábonánoi húni háiábá thàkhá maná  
 záagan, cruii hannánoi† khithá. Abá rázáia manthrini budi  
 zangnü záluaikhô sangnaí súi, balúi.† Bé náiá zú ná zlá?  
 Záluaíá khithánaí súi,\* Horgodêo, [A.] bê náiá zlábá núngrá  
 zúbá núngrá, bê khásia [A.] Bé khoráng khnánánoi rázáia  
 mñiúi mñiúi bínü áru 100 thàkhá bathá [A.] húnaí súi.  
 Rázáia áglaiáu 100 thàkhásü húlangman, khintu manthrini  
 budizang budigrang† záluaíá áru 100 mannánoi 200 thàkhá  
 kháná lánánoi rangga man zang nüiáu thángnaí súi.

#### 7.—THE SECRET OF NEVER-FAILING CHEER-FULNESS.

(FROM THE "LARÁR MITTRA.")

Itháli desni [A.] sásè gasaihá [A.] rangga [A.] arú  
 hanthoh [A.] zúanai swabháo [A.] dangman. Bini zá'ginai\*

\* "Maunaí-súi," "thángnai-súi," &c. • In these verbs the last syllable ("súi,") seems to affect the sense very slightly, if at all ; it may, perhaps, be regarded as a euphonie enclitic, like the syllables "bo" and "nu" so frequently used with nouns, pronouns, and adjectives.

† "Balúi." This is the Kachári equivalent (probably the same word) for the Assamese, "buli," and serves to introduce direct narrative or the actual words of a speaker, and may be considered to take the place of inverted commas. Much the same meaning is conveyed by the word, "hannánoi," conjunctive participle of the verb, "hannü," to say ("sayings.")

† "Grang." This word is used much like "gnang;" i.e., it is combined with nouns to form adjectives ; e.g., "Budigrang," possessed of knowledge, shrewd, &c.

ninū̄ai zábrán̄u dukhuáu gaglai'dangman, khintu bí moblá-  
\*bábo bezár [A.] mannai záaiáman.\*

Bíni bebaidi găhám swabháo nunánoi, bíni khurmá sísca  
bar ásarit [A.] záanánoi, sànsè bíniáu sangnaisúi, Heloi,  
khurmá ! nang ángkhô azain̄u rangga záanaini hankhet [A.]  
farangn̄u hágaú ná ?

Boiáun̄u boi burai maházan̄u [A.] raifinnaisúi,† balúi,  
Áng găthai hastháhúi [A.] ángni hankhet farangn̄u hágaú,  
mánathú· ángni mēganni ásaran [A.] zang áng azain̄u rangga  
zábai tháiú. Khintu bíni khurmáia bê khoráng buzi [A.]  
manikhai,‡ bí erúi hannánoi sefainánoi khithánaisúi. Áng  
zi [A.] awastháiáun̄u [A.] tháiú, áglaiá swarga [A.] thing  
mēgan dikhángnánoi náiú, árū bhábiú [A.] ze bíáu tháng-  
naiású || áng'há bêáu găhai hábá, ampháre áng frithibíni [A.]  
singáu náiú, árū bhábiú ze áng thoibá bêáu ángn̄u bángai  
balú tháuni nánggan ; ampháre áng frithibíni fatbrúíthingbo  
nainánoi bhábiú ze bêáu ángn̄ukhribo dukhiá dangsúia.§  
Zeráu erúihai thik [A.] hukhu [A.] árū zeráu zangfarni  
boibo dukhu [A.] árū bhábaná [A.] zúpgan, bíkhô mithigô.  
Bínikhai bezar [A.] khlámnai gúiá.

\* "Záaiáman," for "záaiá dangman" [A.—No pôá ásil].

† "Rai-fin-nai-súi :" raiñu," to speak ; "fin" (faifin), reflexive,—  
to speak back, to answer.

‡ "Man-i-khai :" "mani," negative form of the verb "mannu," to  
get, obtain ; negative affix "á" giving place to "i." [A.—No pôár  
kárane.]

|| "Thángnai-á-súi :" past part. of verb "thángn̄u," to go, with  
affix ("á") of nominative case, used as a noun ; "the going ;" "sú,"  
enclitic.

§ "Dang-súi-a :" substantive verb, "danga," with intensive par-  
ticle "sú" appended, here used numerically ; "there are many :" "i,"  
affixed to "sú" euphonically.

## 8.—DUTY OF CHILDREN TO THEIR PARENTS.

(FROM THE "LARÁR MITTRA.")

Nangni namfá namákhô an, mánathû bísur nangkhô annánoi zá'ginai"nifrai nangkhô frathifálan [A.] khlàmdang. Zeblá náng gáthai gálúi man\* árû rainû bá thábainû hái† gábnánoi bisarkhô dikhâr hûdangman, ablábo bísar nangkhô frathifál [A.] khlàmbai. Nangnû lági namfá namá zerûi ansûiü, bibaidi árû súr danga ? nangkhô farangnû lági bibaidi dukhu súr hahidang [A.] ? nang zikhini rangdang, bíkhô súr farangdang ? nangkhô zánû árû udúnû êm banánoi súr hûnai ? nangni ranggaáu súr rangga manû ? árû nangni dukhuáu súr dukhu manû ? nang lamzáabá‡ súr anû árû frathifálan [A.] khlàmû ? súr nangni gáhàm záanû Iswarkhô khulúmû ?

Nangni namfá namákhô maina [A.] khàm. Nangnû lági zi gáhàm, bíkhô bísur nangnû sári zábránû mithigé, árû bísur nangkhô azainû gyáni [A.] árû hukhiá [A.] záanû lubúiü.

Nangni namfá namá lamzáablá‡ bá dukhuáu gaglaibá, bisurkhô hukhiá khlàmnû nang zathan [A.] khlàm, árû bisur dukhiá záablá frathifálan khlàm. Nangni khai bísur bëe khlàmdang, árû zi dukhu halidang, bíkhô moblábá dá báugár.

## 9.—THE APOSTLES' CREED.

Akhrangsá árû frithibi srazigrá boinûsári balagrásin || áfá faram [A.] Iswarákhô áng biswás [A.] khlàmû.

\* "Gálúi man," for "galúi dangman," were young, helpless.

† "Hái-i;" unable, powerless; root, "há" (to be able), with negative affix "i" (for "á"), "i" being inserted euphonically,—a usage of frequent occurrence in Kachári composition.

‡ "Lam-záa-bá;" "lam," fever (ague), with verb "záanû," to be, in subjunctive mood, when you had fever ("Lam záanû," to have fever.)

|| "Boinû-sári bala-grá-sin :" "boinû-sári," than all; "bala" [A.—Bal], strength; "grá," agent (possessed of), owner; "sin," sign of superlative degree;—mightier than all; i.e., Almighty.

## OUTLINE KACHARI GRAMMAR.

Ārū bini sāscē balñ fīsā zangfarni prabhu Yīsu Khrishtakhō, zi fabitra ātmánifrai [A.] garbhaiāu hamnai zāanānoi, Māriām hingzāusānifrai zāgibai, Fantia Filatni akhniū dūkhu bhūg khlāmnānoi, ferengniāu dikhāngnānoi zāanānoi thoidāngman; ārū māngkhārāu dinnai zāadangman, gubun khál hálāgi thāngdangman; sānthāmblā\* thoinainifrai uthibai ārū akhrangsāu lāngnai zāabai, ārū boinūsāri balagrásin ásf Iswārnī ágdā fātsi zūbai thādang; bínifrai bínū thāngnai ārū thoinaisarkhō sangnū lági faigan.

Fabitra ātmā [A.]; dharami hádháran mandali [A.]; hádhufarni samanda [A.]; fāsunī khemā [A.]; mādāmā fāsin uthinai; ārū zūbi† ziwanākhō áng biswās khlāmū.

### 10.—THE LORD'S PRAYER.

Hē zangfarni akhrangsáiāu thānai áfā, nangthāngni‡ nāu khulūm zāanai zāathang; nangthāngni raiz [A.] zāathang; zērehai akhrangsáiāu, ērehai frithibiāubo nangthāngni man [A.] fur [A.] zāathang; dīni sānāuni ádár zangfarnū hū; ārū zangfarni dhāruáfrākhō zangfar zērehai ágárū, ērehai zangfarnibo dhār hágár; zangfarkhō farikháiāu [A.] dālāng, khintu dakhnifrai rākhi; mānathū raiz, mahimā [A.] prabhāu [A.] bē boibo zeblābū nangthāngni.

### 11.—THE TEN COMMANDMENTS.

1.—Ángni baizyāu nanghā gubun rāubo Iswar [A.] dā zāathang.

\* "Sān-thām-blā," for "sānthām zāablā" ("zāanū," to be, become),—it having become the third day; "on the third-day."

† "Zūb-i;" "zūb-nū," to complete, finish, end; "i" (=ā), particle of negation,—unending, eternal.

‡ "Nang-thāng-ni," for "nang-ni;" "thāng," "honorific" affix,—apparently the only one in the language.

2.—Nang gágainū házinai móngbo mürthi [A.], anthai zi zi basthu [A.] sáu thánai akhrangsáiáu, anthaiblá singáu thánai frithibíáu, anthaiblá frithibíni singáu thánai dñíáu danga, bisurni ráunibo mürthi dá khlám; nang bisurkhô dá khu-lúm, dá fusibo ; mánathü nangni Iswar ángnū manni ad Iswar, manthám manbrüí furuhá [A.] láginü físfarni sáiáu ángkhô mugúinai bisfarni adhařani sratisal [A.] húgrá, árū zainü ángniáu anū,\* árū ángni aigya [A.] fáliü, [A.] bisurni llázár házár [A.] furuhá láginü angrá Iswar.

3.—Nangni Iswarni náu eroinü dá lá, mánathü zainu bíni náu eroinü láiü, Prabhuá bíkhô daigüí † hannánoi lídá.

4.—Zirainai sán sabitra bíkhô hunggri. Sánrū hábá máunánoi bíni gezráu nanghá boibo hábá khlám ; khintu sànsiníá‡ nangni Iswarni zirainai sán ; bíáu móngbo hábá dá khlám, nang, anthaibá nangni físa, nangni nangsázü, nangni bandi, nangni bándi, anthaibá nangni omá,|| nangni dorni gezráu thánai gubun desni mánstü ; bê boibo móngbo hábá dá máuthang ; mánathü Prabhuá akhrangsá árū frithibí árū hágar, árū bíáu zi zifar danga, boikhôbo sànrüíáu srázibai, árū sànsiníáu ziraibai ; bíáunü Prabhuá zirainai sánákhô bar [A.] húmnánoi sabitra khlámbai.

5.—Nang gágaini namfá namákhô maina [A.] khlám ; bíáunü nangni Iswará nangnū zi des [A.] húiü, boi desüíáu nanghá áiü [A.] gálau záagan.

6.—Nang dá buthàt.

7.—Nang malaini hingzháukhô gaman [A.] dá khlám.

\* “Ángni-áu anū ;” verb “an-nū,” to love, governs locative case.

† “Dai-güí :” “dai” [A.], blame ; “güí” (for “gúí”), negative substantive verb ; “blame is not ;” blameless. [A.—Dai nai kiá].

‡ “Sànsiní-á :” ordinal number denoted by the affix “á” (definite article), “dáy the seven”—seventh day.

|| “Omá,” pig, hog ; here used generically to denote all domestic animals, the pig holding so prominent a place in Kachárl social and domestic life ;—the animal, par excellence.

8.—Nang sīkhāu dā khlām.

9.—Nangni gāmini ahitū [A.] mísá hákhi dā záa.

10.—Nangni gāmini nūnāu dā lubūi, nangni gāmini hingzháunāu, bá bíni bandiāu, bíni bándiāu, bíni masauāu, bíni gorāiāu, bíni mungbo basthuāunū dā lubūi.

### 12.—THE SUN,—SUNRISE, SUNSET, &c.

Sàná modai\* hannánoi khitháiū. Bíhá gorái danga, boi goráiāu uthinánoi akhrangsá thing thágū. Akhrangsáiāu bì thággnai láma dang, hannánoi khitháiū. Bí fungzáni † goráiāu uthinánoi gágaini láma thing thágñú thágñú‡ sànzufuáu || dúsé § ziráiū [A.] Ampháre bíniifrai thággnánoi fathál ¶ thing hábhüiū. Abá fatháláu ¶ sàn záahüiū hannánoi khitháiū, árū bebaidi goráiāu uthinánoi gidingbaibai \*\* tháiū hannánoi bungū.

### 13.—PREPARATION OF MÅDH AND PHOTIKÁ.

Zau sangbá müli hū nánggô ; müli hūíbá †† zaú záaiá. Boi müliákhô thoiár [A.] khlámuñ lági mairang súmnánoi

\* “Modai,” any supernatural being, god. [A.—Bhút, dêotá].

† “Fungzáni,” in the early morning. [A.—Rátipúá.]

‡ “Thágñú thágñú;” reduplicated particle denotes continuous repeated action. [A.—Goi goi].

|| “Sànzufuáu,” at mid-day.

§ “Düsé,” a little while. [A.—Ek til]. “Düsé dá thá,” do not stop a moment.

¶ “Fathál-áu,” under the earth. [A.—Patal.]

\*\* “Giding-bai-bai :” “giding-nü,” to go round ; “bainü,” to continue (in any course of action) : this root being repeated gives the sense of “continuing to go round and round time after time.”

†† “Hū-á-bá :” “hū-nü,” to give ; “á,” negative syllable, with “í” inserted euphonically and combining with preceding vowel into diphthong “üí ;” “bá,” sign of subjunctive mood ; “if (we) do not give.”

dinnū nánggô, unáu gurúi záabá makhná bilai árū khànthál [A.] bilai zang lügüsè khlàmnánoi saúnū nánggô. Ampháre gundiúi záabá, fithá [A.] baidi ladá khlàmnánoi sàndúngáu rànhǔ \* nánggô. Ampháre mikhàm sangnánoi, boi emáukhôbo mikhàm gusúng záabá lagainánoi zaúdñíáu sùnánoi din nánggô. Amphá sànthàm záabá sítnánoi langü. Árū fithikhá sáunübá † dñí sùnánoi sànsè bá sànnè din nánggô. Unáu át zang fudúngnánoi zaúdñi sáu máthili hǔ nánggô, árū máthflini khúgáiáu ðá hásongkhô sùnánoi unthing thingkhiliáu ðá hásongkhô sú nánggô. Árū ukhundñi thángnú háiá zásè ‡ lámafarkhô lídnú nánggô. Árū thingkhiliá gudúng záabá sáu dñí hñú nánggô. Abánú zaúni ukhundñíá fithikhá záagan.

## 14.—RELIGION; KACHÁRI DEITIES, &amp;c.

Bárā mànsúlhá boihábo Bátthaú modai, Maináu, Khuber, Hásung modai danga. Khaiséhá Hásung modai gúiá, Bátthaú bá Sízu modaiánú gähai'. Sízu modaiá nüñáu múngho záaiá zásè rákhiú hannánoi khitháii. Maináuá zánú langnú thühüü § hanú. Khuberá thákha [A.] árū náná rakam [A.] basthu záhüü hanú. Hásung modaiábo farbáháu || thángbá gahámüí

\* "Ràn-hǔ :" "ràn-nǔ," to dry ; "hǔ-nǔ," to give ; to give (*i.e.*, to cause) to dry ; sign of infinitive ("nǔ") dropped with both verbs, because followed by another verb, "nánggô" (euphonic elision ?)

† "Sáu-nǔ-bá," for "sáu-nǔ záabá," if (we) have to prepare.

‡ "Zásè," conjunction used (always after its verb) to express intention negatively ; "in order that it may not (be able).

§ "Thü-hü-i-ü :" "thü-nǔ," to suffice ; and "hǔ-nǔ," to give ; "gives sufficient."

|| "Farbáháu" [A.—Prabarti], in travelling. "Hásung," god of travellers.

rákhii hanū. Béfar modaini baizzhiú hágráni modai zábránū dangā hannánoi khitháii ; bisurni gezrát gāhai' Dal'ugábáng". Dúni modai, Snàpmároi, Bu'rágákhái", Bírá bífar máni ihodai danga. Bisurnă dáusá \* bá fáreο † [A.] áru halá ‡ lagainánoi gázi § zang fuzibásū, || mànsúkhó hambá gárū, hannánoi khitháii.

### 15.—KACHÁRI THEORY OF THUNDER AND LIGHTNING.

Ágláiáu sásè rázá dangman, áru bíhá hóásá sásè, hingzháusá sásè, dangman. Hóásáni náu Ráoná, hingzháusáni náu Ráoni dangman. Lásè láse bísur gáded' zábabá Ráonáia gágai binánáukhônū hábá khlámnu ¶ námainai. Sásè Ráonáia rúnúiáu \*\* tháhoinai. Ampháre bíni bifáiá ikhám zánu námaibá manákhüisè, mánathü bí rúnúiáu thánákhó bifáiá mithiákhaúman ††. Amphá bíni sásè bándiá rúnúiáu nunánoi rázáni sígáng-áu khithánaísúi ; abánū rázáiá thágnánoi sanghoinaisúi, balui,

\* "Dáu-sá :" "dáu, fowl ; sá" (opposed to "má") diminutive affix [A.—Poáli], a chick, chicken.

Cf. "Dú-má," a large river ; the Brahmaputra.

"Dú-sá," a small river, rivulet, streamlet.

"Mai-má," the larger } kinds of rice [A.—Bor dhán].

"Mai-sá," " { smaller } " " [A.—Horu dhán].

† "Fáreο" [A.—Pára], pigeons.

‡ "Halá," oil-lamp (clarágh), used in worship.

§ "Gázi," a mixture of rice (chául) and pulse (máh) steeped in water until it is soft, and then presented in worship to the deities.

|| "Fuzibá-sú" [A.—Puja kare zadi], if they worship ; "sú," euphonic.

¶ "Hábá khlám-nú," to marry,—used of the bridegroom (*ueroem ducere*).

\*\* "Rú-nú," out-house in which rice is pounded with the "dheki ;" guest-house.

†† "Mithi-á-khaúman," an unusual form of the negative verb, "mithinú," to understand ; probably pluperfect ;—"had not understood."

"Afá, nangnú má nánggô? Háthi nánggôbá, háthi húgan; gorai nánggôbá, gorai húgan; thêobo [A.] nang manáu dukhú dá khám," hannánoi khithánaisúí. Abá Ráonáiá hannaisúí, "Ángnú múngho nángá; nang súmai lábású áng khithágan." Amphá bifáiá múngho uphai [A.] manikhai súmai lánánoi khithánaisúí, "Nangnú zikhônú nánggô, bíkhônú húgan." Hanbá Ráonáiá bungnaisúí, "Ángnú Ráonikhô hábá khámnanói hú; abású áng mikhám dûí langgan." Abá bifáiá bibaidi khoráng khnánánoi manáu zábrásin dukhu mannaisúí. Ampháre bifáiá guninánoi súmai lánaikhai hábá khlàmnánoi húnú zathan [A.] khlàmnaisúí; khintu bê khorángákhô Ráonini sîgángáu khithánú bádá [A.] húnai; bínikhai ráubo khithái-ákhúí"se. Amphá Ráoniá mairang sunú thángbá dûígáthánáu <sup>2</sup> sásé burú'íá Ráoniniáu sangnaisúí, balní, "Nangsurhá má záadang?" Abá Ráoniá khithánaisúí, "Zangfrá ádáhá hábá záagan." Árú burú'íá hannaisúí, "Máunithú † hingzháusá zang hábá záanú?" Ráoniá bungnaisúí, "Áng khithánú háiá." Abánú burú'íá hannaisúí, balní, "Ai, nang zangsú hábá záanúñú." Árú Ráoniá hannaisúí, "Ai, bê khoráng thik ná?" hannanoi sangbá, burú'íá súmai lánaisúí. Abá Ráoniá akhrang-sáu bir'lángnai"suí,‡ árú Ráunikhô birlángnai nunánoi Ráonáiábo guzarinánoi hasú'lángnai"suí.‡ Bíkhônú mán-súifrá akhá khrúm'niákhó"nú || "Ráoná guzaridang" hannánoi

\* "Dûí-gáthán-áu," Kachári word, "dûí" (water), compounded with a Hindu word "ghát" (the initial aspirate being dropped in composition) in the locative case. [A.—Pánir gháṭat.]

† "Maú-ni-thú:" "maú" = "maúhá," where? "ni," sign of possessive case; "thú," affix expressing astonishment and enquiry; "of what place then? whence?"

‡ "Bir' } lóng-nai"-suí, " } ran after, per- } Roots compounded with the  
"Hasú" } -nai"-suí, " } sued. } intensive particle, "lóng"  
(continued action).

|| "Akhá khrúm'-ni-á-khó"-nú," present participle of the verb "akhá khrúm-nú," with noun-ending, "á," attached, used as a noun in objective case; "nú," euphonic affix, ("Akhá khrúm-nú," to thunder; Akhá mablib-nú," to lighten.)

## OUTLINE KACHÁRI GRAMMAR.

buñgū ; árū Ráoni khàtlángnánoi tháp naifinbá\* bíni măkhángá át baidi nuňú, bíkhônú akhá mablíbnai hanú ; Báráfrá eroi bhábiú.

### 16.—MARRIAGE CEREMONIES.

Zaihá físa danga, bíni bimá bifáiá, bí gídít záabá, bínu hingzháu sangnú lági khoráng záaiú ; árū zainiáu hingzháusá nuňú, bíkhô nainú lági zaú sangú. Ampháre zaú záabá hingzháusáni nüiáu lángú. Árū zaú langbánú boi hingzháusáni bimá bifáiá sangú, balúí, “Nangsur mánú zaú lábdang ?” Abá hóásáni bimá bifáiá bungú, balúí, “Khorángáu danga, mán-súni nüiáu mán-súi thágú, árū masaúni nüiáu masaú thágú ; dá nangsurhá hingzháusá húnú lagá [A.] dang hannánoi khnádang ; nangsur húnú khusi [A.] dangbá,† húnú hágaú,” erúí hanú. Bíniifrá hingzháusáni bimá bifáiá bungú, “Zang-farni físaúú nangsurhá má máunánoi záhúgan ; ná gudnú rangá, ikhám sangnú rangá : áluri hannánoi básiábá nangsurhá khusi,” erúí hanbá, hóásáni bimá bifáiá goitháu kháunú‡ khànthirá khàmnánoi fáüú. Árū bíniifrui goi fáthoi zú khàmnánoi khànthirá khánai dináu goi, fáthoi, ásán árū zaú bánné lánánoi gámini hingzháu, hóá boibo thágú ; khintu abá baralá árū bándi mán-súi thágú maná ; mánathú boi sangnai gará-khibo baralá bá bándi “záanú hágaú ; bínikhai baralá árū bándi hingzháu thágú maná. Bíniifrá hingzháusáni nüiáu

\* “Nai-fin-bá :” “nainú,” to look ; “fin,” affix denoting *repeated* action (*Cf.* “Fá-fin-nú,” to turn back), “when she keeps looking back repeatedly.”

† “Dang-bá,” an unusual form of the verb ; “bá” (sign of subjunctive mood) being attached to the substantive verb, “dang” (be). “Khusi dang-bá,” if it be your pleasure.

‡ “Goitháu kháu-nú,” to cut open the tamul-nut,—a formal act, indicating the acceptance by the bride’s parents of the proposal of marriage made by those of the bridegroom expectant.

manhoibá goi kháunánoi boibo záíü ; árū zaúkhô sítnánoi langü. Unáu zaú langkhángbá hóáni fatsi sásè nísilá árū khoráng gärang nainánoi, "Báru"<sup>\*</sup> fathiü [A.] ; árū hingzháufarni fatsibo sásè nísilá árū khoráng gärang nainánoi, "Báru," fathiü [A.] ; árū boi bárukhd goi bigur báhúnánoi masáhüü ; † abá bisurkhô mithihüü, balü, "Bê nünè mànsüíá hingzháu sangnai khoráng nangsur mithi ; mobábá gärzlaibá ‡ nangsur hákhi [A.] záanü nánggan" hannánoi khitháü. Abánifrai bísur biái biáni || samanda [A.] láíü. Árū basaráu [A.] hóásáni bimá bifáiá háli hágàrbá, mai hákhángbá, árū Boiságübá, § bê manthám thithiáu zaú bánsè bánsè lángnü nánggô ; lángábá bárå àsár ulthá [A.] záaíü. Ampháre basarsè bá basarsè khaisé thánánoi hingzháusáni bifánü omá záhüü ; abá boi báru árū gómini barai barai mànsüí gáthá gathai lingnánoi hóásáni nüáu thágü. Bínifrá bísur manhoibánü zaú sítnánoi hüüí tháíü. Unáu omá háthátnü far [A.] záabá hingzháusáni bifáiá sásè khoráng gärang nainánoi boi báru zang omákhô nainü thinü. Abá bísur thaiyü thakháni omábá § thaibáiáu dánánoi dinü. Bínifrá ikhám zaú langnánoi akhá naisüí násüí ¶ faráu bá fungzáni boi ománi findá mannè árū zaú bánsè harü. Amphá bísur boi ománi findákhô gadánánoi khurmáfarnü árū

\* "Báru," the official, chosen for the occasion, who acts both as witness and merry-maker during the ceremonies of betrothal.

† "Bá-hü-nü," to place on the back as a load or burden.

"Masá-hü-ü" ("masá-nü" + "hü-nü"), to make to dance.

‡ "Gär-zlai-bá :" "gär-nü," to leave ; "zlai," word indicating reciprocal action ; "bá," subjunctive mood ;—"if they leave each other."

|| "Biái biá," terms expressing the relationship between the parents of newly betrothed people.

§ "Boiságü-bá," } for {"Boiságü." } + "Záabá;" subj. mood of "záa-  
"Omá-bá," } for {"Omá." } nü," to be, become ; when  
Boisákh has come ; "when it is a  
pig (of the value of six rupees.")

¶ "Akhá naisüí násüí," in the early morning. [A.—Rátipuá.]

gáminí mànsúínú bángai bángai húi. Árū bíñifrá basarsésú thánánoi bimánú omá záhúi; abábo omá findá árū zaú bánsé láboi. Unáu bor bhárni omá záhúi, abá nüñènibo khurmá gáthá gathai zú záanú nánggô, árū zai sangdang, boi gátháuábo thángnú nánggô; bí thángábá omá záhúnú háiá; áglá omá záhúinaiáu bí thángnú nángá; khintu bor bhárni omá záhúbá thángábá zaiá.

Amphá bor bhárni omá záhúkhángbá,\* hábá khàmnú zathan [A.] khàmú, árū goi, fáthoi, omá, mairang, sangkhré árū zaú bífar màni, hábáiáu zi zi nánggô, boikhôbo zú khàmú. Unáu bêfar zú záabá hingzháusáni bimá bisánú báthrá [A.] húrú. Árū kholiná [A.] lainú lági bárá, arthat [A.] hóásáfrá sikhlá árū burúi hingzháu thángú. Árū hingzháusáni bimá bisáiábo gáminí hingzháu lingnánoi físsázú zang húrú: abá hingzháusáiá gànúi † zumúi † ankhárnánoi bimá, bifá, bimáiang,‡ árū bimádoifarkhô ‡ khulúmú. Amphá hingzháufrá boi hingzháusákhô gezér' khàmnánoi láboi; árū bí gábbá bísur buzái [A.] balúi, "Ai, dá gáb; mánú gábdang? mábá nang balú málaini nüáu thángnú gnáng záadang ná? hingzháu zanam [A.] lábá boibo málaini nüáu thángnú nánggô. Dá nang dá gáb; mábrúihai gáháumúi nü záagan, bíkhôsú sinthi [A.] Árū nangni hóáiá hábá máunánoi dukhunifrá ikhám ukhúinánoi faibá, árū dúi gágnánoi faibá, nang ikhám dúi húi lági "gamfáthinánoi dá thá," erúi hannánoi buzái [A.] Amphá daráni nü manhoibá, daráni fátsi thánai

\* "Zá-hú-kháng-bá :" "zá-nú," to eat; "hú-nú," to give; "kháng," word indicating completeness; "bá," subjunctive affix;—having finished feasting (on the pig.).

† "Gán-úi," } to put on the      { "dhuti" (loin-cloth.)  
"Zum-úi," }                            { "bor kápar" (upper garment); to clothe  
   completely. (Participial adverbs from  
   "gán-nú," "zum-nú.")

‡ "Bimáiang" [A.—Zethá]      } father's { elder  
"Bimádoi" [A.—Dodai]            } { younger      } brother.

hingzháufrá láiná nángláíáu khoináni [A.] árū bíni lagúni hingzháufarni átheng sunú nánggô ; unáu átheng sukhángbá, khoinékhô árū bíni lagúni hingzháufarkhô gubun nüíáu dinhñíi. \* Ampháre boibo ikhàm zánánoi árū zaú langnánoi fungzáni thágú. Bíniifrá fainai manáiáu áru gámini mānsúi lingnánoi jkhàm zaú langhñíi ;\* bíkhônú "háthá suni" hünai hanú ; abánifrá boi gáthásá árū hingzháusá sánèbo lagüsúi thái. Bí horsè thánánoi fungáu daráni bimá bifáiá khoináni nüíáu zaú lánánoi thágú ; abá hingzháusánú khurmáfrá zi zi hñíi, bíkhô láboi. Árū bísur hóá hingzháu sánèbo Boiságbá † Boiságbá † zaú lángnú nánggô ; abá biiná annánoi khurúi bá thorsi bá omá bá dáu harú.

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### 17.—FUNERAL RITES.

Búrâfrá mānsúi thoibá nüni mānsúifur dikhâr khàmnánoi gábú, árū khaisé mānsúiá ban dànghñíi ; unáu bankhô rügánánoi ‡ dñísá zingáu lángú. Ampháre ban rügákhángbá gáthoikhô lángnú zathan [A.] khàmú. Árū gáthoikhô sethéláu dihannánoi thukhúi. || Árū khárááu mādamáubo tháu hñíi ; árū hí gadàn gáanhñíi. Bíniifrá nüni mānsúifrá árū gámini mānsúifrábo zaihá zaihá khusi [A.] záai, bísur ikhàm-bángai, zaú bángai, árū dñíi bángai daúiö. § Unáu gáthoikhô bánnánoi dñísá zingáu lángú. Ampháre banfarkhô zábnánoi bíni sáu gáthoikhô din, árū gáthoini sáubo ban bángai zábú. Nüni mānsúiá hakti [A.] thábá darbi bángai.

\* "Din { hñíi } din-nú," { + "hñíi-nú," } causative forms of the "Lang { hñíi } lang-nú," { to give, } respective simple verbs.

† "Boiság-bá," "Boiság" + "zábá;" (subj. mood of "zábá-nú," to be, become) ; "when *Boiság* has come," i.e., in the month of *Boisákh*, year by year.

‡ "Rú-gá-nú," to lift and carry loads (of firewood, &c.)

|| "Thukhúi-nú," { to bathe } another.  
"Dugúi-nú," { to bathe } one's self.

§ "Daú-nú," to feed others with one's own hand ;  
"Zá-hñíi-nú," give others food in a general sense.

hüiǖ darbi hün̄ háiábá foisá [A.] gadbrüí hüiǖ. Bínifrá hôábá khanbá, hingzháubá khansní gidingnánoi åd lagáiǖ. Unáu găthoikhô sáukhangbá, sáunai tháuniáu besar fuenánoi mànsüífrá dugúinánoi füiǖ. Nüiáu safuibá githâ gathai boibo nárzè găkhá ná fîsá zang bángai bángai záǖ. Árú dáu másè buthátnánoi sangzáǖ; bíkhô “báli gătháng\* hünai” hanǖ. Abá bíkhô zánánoi zaúfar langnánoi gámini mànsüífrá nüiáu thángsüí. Bínifrá hôábá sànbá, hingzháusábá sànsní thánánoi suá [A.] garnǖ zathan khàmǖ; árú goi, fathoi, zaú árú omá zi zi nánggô màni futhumnánoi, khurmá árú gámini mànsüífrá faibá, manáiáu găthoini làgi fithá [A.] khàmnánoi boi horsé màni udúá lábá zaú langnánoi, găthoinǖ, hôábá thaibá, hingzháusábá thaisní, fithá khàmǖ. Unáu akhánaibá, boi fithá árú thorsi gángsè, khurúi thaisè, dábar gángsè, árú foisá befarkhô lángnánoi dñisá zingáu abuthá [A.] óá hásung zang báöǖ.† Bínifrá nüiáu fainánoi omá háthàrǖ, abá suá thángsüí. Amphá boi ömákhô măzángüí sáunánoi bí ománi khámihárákhô [A.] bigúr, mădam, begeng zang biseng ‡ háiǖ, bíkhônǖ omá biseng || hanǖ. Bí bisengkhô hôábá sengbá khàmǖ, hingzháusábá sengsní khàmǖ. Bini unáu tháu zang sérǖ.§ Amphá bélá láhaibá¶ tháuni lítnánoi átheng gnáng khàmfraiákhô măzán-güí sunánoi búnánoi \*\* laizaú gángsè bini sáunǖ büiǖ. Bihánǖ

\* “Báli gătháng;” a technical expression, indicating that the guests and other attendants at a funeral (cremation) are freed from ceremonial impurity, though the family of the deceased are *not* so.

† “Bá-nü” [A.—Ág bárhôá], to lay down (present) formally gifts as offerings at worship, funerals, &c.

‡ “Biseng” (“seng”), strips—not wholly dissevered—into which the sides of a pig are cut, to be presented as offerings.

|| “Omá biseng” for “ománi biseng;” sign of possessive case (“ni”) often omitted in composition.

§ “Sér-nü,” to cook in oil [A.—Bházibo].

¶ “Bélá láhaibá” [A.—Gadhuli], the latter part of the day—just before sunset.

\*\* “Bü-nü,” to place, spread out (leaves, &c.) at meals, worship, &c.

hí gădàn, thàkhá, khuroi, thorsi, omá biseng,\* zaú befarkhô thulusini dűí lánánoi sàtnánoi † báöň. Bínifrá báukhángbá omá bisengkhô, árű zaúkhô gárű. Amphá hí, thàkhá, khuroi, thorsi befarkhô, thulisini dűí zang sàtnánoi láfá'finű. Ampháre sethlá [A.] sípnánoi ‡ ikhàm khutnű || lai bünű thanű. Amphá lai bübá sethlá gezráunű zaú zorásè, amphá ikhàm háthánè, mègang háthánè, amphá mairang donsè, árű bíohánű ádlisènibo hiki gatthàmni foisá dinnánoi ág'barai"nánoi [A.] bor bíü. Ampháre boibo bor hüsüí. Abániá bor hüblá nüni hòá sásè sánè mànsüíá ánthu [A.] khárinánoi [A.] khulúmű ; khu'lúmnai"nifrá uthinánoi donkhô ákháiiáu lánánoi nüfatssi makháng khàmnánoi bí donni mairang zang foisá zang muthá märinánoi lásüí lásüí unfatssi sát-harű ; amphá nüiáu dinhoisüí, amphá mànsüífrá ikhàm zásüí. Amphá ikhàm zákháng langkhángnánoi boi zaú zorásèkhô langnánoi boi foisákhô nüni mànsüínű hüfáfinű ; bêohánű nüni mànsüíá boi foisákhô khaifáhá láiü, khaifáhá láiá ; láiábá gámini mànsüífránű rànnánoi láiü ; amphá nü gai gai thángsüí.

\* "Omá biseng" for "ománi biseng;" sign of possessive case ("ni") often omitted in composition.

† "Sát-nü," to sprinkle.

‡ "Síp-nü," to sweep.

|| "Khut-nü," to divide.

## VOCABULARY.

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THIS vocabulary will, it is believed, be found to contain most of the words used in the foregoing reading lessons, with two exceptions, *viz.*, (1), words obviously adopted from the Assamese, Hindustáni, &c., which the student will at once recognize ; and (2), words in everyday use—*e.g.*, personal pronouns, numerals, &c., with which the learner's study of the Grammar will already have made him familiar.

The *order* followed is (1), that of the vowels as given in most English Grammars, *i.e.*, a, (ā), e, i, o, u ; and (2), that of the consonants as arranged in the English alphabet, certain unnecessary letters (c, j, &c.,) being omitted.

The words are for the most part given in their simplest and shortest form, with the exception of the verb, which invariably appears in the Infinitive mood, the characteristic "sign" "nū" (= "to") of that mood being separated from the root by a hyphen.

In order to assist the learner, the meaning of the Kachári words is given both in Assamese and in English—the Assamese, as well as the Kachári, words being spelt *phonetically*, without reference to Etymology.

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
✓ <i>Abá</i> }	... Tētiá, tente	... Then.
✓ <i>Abánū</i> }	... Barakhún	... Rain.
✓ <i>Akhá</i> ( <i>nakhá</i> *)	... Ákáh	... Sky, firmament.
✓ <i>Akhrangsá</i>	... Pásê, písat	... Then, afterwards.
✓ <i>Amphá</i> }	... Prem kará	... To love.
✓ <i>Ampháre</i> }	... Bá, náibá	... Either, or.
✓ <i>An-nú</i>	... Hadai, horbadai	... Always, ever.
✓ <i>Anthai</i> }	... Khôdá bastu ..	Food, bread.
✓ <i>Anthailá</i>		
✓ <i>Azainū</i>		
✓ <i>Ádàr</i>		

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
✓Ágàr-nü (Hágàr-nü)	... Érá	... Leave off, desist ; forgive.
✓Ágdá	... Hôñ	... Right (hand).
Áglaiá	... Ágê	... Before.
✓Ásán	... Kháru	... Bangle; ornament worn on wrist by women.
✓Ásu	... Nakh	... Claw, nail.
✓Átheng	... Bhori	... Foot.
✓Ekrab	... Khahatá	... Wrinkled.
✓Em	... Dhári	... Matting, bed.
✓Emáu	... Darab	... Yeast, condiment used in preparing <i>mâdha</i> .
✓Erúihai	... Ene	... So, thus.
✓Ikhàm (mikhàm*)	Bhát	... Rice (cooked).
✓Inzat	Nigoni	... Mouse.
✓Inzat bonggá	Endur	... Rat.
✓Omá	Gáhuri	... Pig, hog.
✓Óá	Báñh	... Bamboo.
✓Udoi	Pêt	... Abdomen.
✓Udú-nü	Húá	... To sleep.
✓Ukhúi-nü	Bhôk lagá	... To be hungry.
✓Ukhúndúí	Dhâá	... Smoke.
✓Unáu	Písê	... After, afterwards.
✓Bá'behá	Kôt	... Where ?
✓Báidi	Ene	... Thus, so.
✓Balü	Kêwal, màthon	... Only.
✓Ban	Khori	... Firewood.
✓Bangfàng	Gás (gách)	... Tree.
✓Baralá (dunggúá)	Baralá	... Widower.
✓Báhñü	Bôká lôá (?)	... To carry on the back(?)

\* The semi-vowels "m" and "n" are sometimes omitted, sometimes inserted, when used as initials, without any obvious difference of meaning.

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
Bándi	Béti	Maid-servant; widow.
Búsi-nū	Máná	Regard, consider.
Báugár-nū	Páhará	Forget.
Bán	Bhár	Load.
Bán-nū	Dángá	To lift (as a load.)
Bángai	Alapmán	A little.
Bégeng	Hár	Bone.
Besar	Horiáh	Mustard-seed.
Bèsé	Kéitá	How many?
Bèsébáng	Kimán	How much?
Biaunū	Tétiá	Then, there ( <i>lit.</i> , in that).
Bidat	Mangah, mángsa	Flesh.
Bigúr	Sál	Skin, hide.
Bilai	Pát	Leaf (of trees, &c.)
Bímá	Maiki	Female (of animals).
Bizuá	Anta, heh	End, extremity.
Boi	Átai, hokolô	All.
Boibo }		
Buá	Kêwal, màthon	Only.
Bundúí	Gákhír	Milk.
Bung-nū	Bulá	To say, speak.
Bu-thàt-nū	Márá (prán márá).	To kill (by beating).
Bhár (A.)	Bhár	Burden, load.
Bráp-nū	Khæng'kará	To be angry.
Dúí	Zal, páni	Water.
Dúí-má	Nadi	River (large).
Dúí-sá	Nadi, noi	River (small), rivulet.
Darbi	Sôn (hôn)	Gold.
Dábar	Soriá	Water-vessel (wooden).
Dá	Étiá	Now.
Dánū }		
Dáng-nū	Sôá	To touch.
Dulai	Tháni, dál	Branch, bough (of trees);

<i>Kachári.</i>		<i>Assamese.</i>		<i>English.</i>
✓Dàn-nǔ	...	Kátá	...	To cut.
✓Dihan-nǔ	...	Uliôá	...	To bring out.
✓Dikháng-nǔ	...	Tulá	...	To lift up.
✓Dikhár	...	Dukh	...	Grief, sorrow.
✓Din-húnǔ	...	Thôá, thoi diá	...	To place, lay out, set out in order (causative).
✓Din-nǔ	...	Thôá	...	To place.
✓Dor	...	Duár'	...	Door, gate.
✓Fakhrá sikhrá	...	Dhekiá patiá	...	Striped (of tigers, &c.)
✓Farang-nǔ	...	Hikhôá	...	To teach.
✓Fàn-nǔ	...	Besá	...	To sell.
✓Fat (fâtsi)	...	Phál, pôn	...	Side, direction.
✓Fü-nǔ	...	Hisá (?)	...	To sow rice, vegetables &c.
✓Findá	...	Phêrá	...	Thigh.
✓Fisí-nǔ	...	Bhízôá	...	To steep.
✓Fisá (fsá)	...	Lorá, sôáli	...	Child, offspring, de- cendants.
✓Fithikhá	...	Photiká	...	Spirit distilled from <i>mâdh.</i>
✓Fudúng-nǔ	...	Phutôá, garn kará	...	To boil, cause to boil.
✓Fungzáni	...	Rátipuá	...	In the morning, early.
✓Futhúm-nǔ	...	Gotôá ; zama kará	...	To gather, collect.
✓Gábáng	...	Harah, anck	...	Much, many.
✓Gad (gat)	...	...	...	(Classifying numer- prefix).
✓Gada	...	Dingi	...	Neck.
✓Gădat (gădít, gădet, &c.)	...	Bor, dângar	...	Great, large.
✓Gădá-nǔ	...	Dukhor kátá.	dukhore	To cut up (flesh, &c.) into pieces.
✓Găfát	...	Zúngá	...	Sharp-pointed, acute.

"UMLINE KACHARI GRAMMAR.

<i>Kachari.</i>	<i>Assamese.</i>	<i>English.</i>
Gäfút	Bôgá	White.
Gähai	Sápor, horu	Short (of height), small.
Gähám	Bhál	Good.
Gäkhá	Títá	Bitter.
Gälau	Dighal	Long.
Gamfàthi-nü	Gaf kará	To be proud.
Ganthang	Nák	Nose.
Gasam	Kálá	Black.
Gásang-nü	Thíá hoi thaká	To stand upright.
Gäthai	Eke báre, humoli	At once ; altogether.
Gätháu	Húad, mithai	Sweet
Gäthaú	Dâ	Deep.
Gäthár	Husi (suchi)	Pure (in Hindu ceremonial sense).
Gazaú	Dighal, sarah	Tall.
Gázá	Rangá, lál	Red.
Gazzáng	Zár lagá	Cold.
Gá-nü	Gosakôá	To tread upon.
Gáuthar-nü	Guliôá	To shoot to death.
Gáb-nü	Kándá, krandan kará.	To weep, cry.
Gádoi lá-nü	Lêti lóá	To wallow (of hogs, &c.)
Gámi	Gáon (grám)	Village.
Gáng-nü	Piá jagá	To be thirsty.
Gángsú	Gáuh	Grass.
Gár-nü	Erá	To leave, quit, give up.
Gázri	Moilá, kurup	Dirty, ugly.
Gágai	Ápôn, etá etákoi	Each, every (distributive), own.
Ganda	Gár	Rhinoceros.
Gán-nü	Pindhá	To put on clothing ( <i>dhuti</i> ).
Gelé-nu	Dhemáli kará	To play.
Gezráu	Mázat	In the midst.

<i>Kachári.</i>		<i>Assamese.</i>	<i>English.</i>
Gidíng-nú	...	Ghuri ghuri zôá	To go round.
Gí-nú	...	Bhoi kará	To fear, be afraid.
Gaglai-nú	...	Pará	To fall down.
Goi fâthoi	...	Tàmal pán	Betel-nut and <i>pán</i> .
Gú-ár	...	Bahal'	Broad.
Gúbún	...	Anya, án	Other.
Gud-nú	...	Ásorá	To scratch, tear, claw.
Gudúng	...	Garm	Warm, hot.
Guni-nú [A.]	...	Ganan kará	To count, reckon.
Gundúi	...	Pitháguri	Pounded rice-flour.
Gunthútri	...	Dhuthuri	Jaw, lips (of animals).
Gurúi	...	Naram ; dhilá	Soft.
Gusúng	...	Suti, horu	Short, &c. (of stature).
Gushthoi	...	Ôth	Lips (of men).
Guzúri-nú	...	Siôrá, ringiôá	To roar, bellow.
Ham-nú	...	Dhará	To catch, seize, hold.
Han-nú	...	Bulá	To say, call, speak.
Hasú-nú	...	Khedá	To chase, pursue.
Hatbai	...	Dêo di	Jump, frisk (of lambs).
Hat-nú	...	Pathiô'á	To send.
Hábá máu-nú	...	Kám kará	To work.
Hábá khàm-nú	...	Bíá kará	To marry.
Hágrá	...	Hábi, jangal	Jungle, waste land.
Háli oi-nú	...	Hál bôá	To plough.
Hásung	...	Sungá	Bamboo tube ( <i>sungá</i> ).
Háthá	...	Bíá kará bhôz	Feast given at betrothals, &c.
Háthai	...	Dánt	Tooth.
Háthát-nú	...	Káti mårá	To kill (by cutting).
Hú-nú	...	Díá	To give.
Heloi!	...	Heré!	Oh! ho there! (vocal case.)
Hingzháuse	...	Tíri, tir'otá	Woman.

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
✓ <b>Hí</b>	... Kápár	... Cloth, clothing.
✓ <b>Hor</b>	... Ráti	... Night.
✓ <b>Hung-grí-nū</b>	... Hu'orá	... To bear in mind, remember.
✓ <b>Khaisè</b>	... Kônô kônô	... Some.
✓ <b>Khaifaihá</b>	... Kônô kônôr	... Of some (possessive case of above).
✓ <b>Khaman</b>	... Núni, lúm	... Wool, hair (of animals).
✓ <b>Khamsi</b>	... Endhár	... Darkness.
✓ <b>Khan</b>	... Bêli, bár, hamoi	... Occasion, time.
✓ <b>Khàthi</b>	... Ôsar	... Near.
✓ <b>Khàmfrai</b>	... Pírá	... Bench, seat, stool.
✓ <b>Khànthirá</b>	... Níam	... Agreement, covenant.
✓ <b>Khàt-nū</b>	... Lor márá	... To run.
✓ <b>Khàt-láng-nū</b>	... Lor mári zôá	... To run away.
✓ <b>Khámá</b>	... Kán	... Ear.
✓ <b>Khárâ</b>	... Mûr	... Head.
✓ <b>Khithá-nū</b>	... Kôá	... To speak, say.
✓ <b>Khoráng</b>	... Kathá, bíbaran	... Word, speech, proverb.
✓ <b>Khorblá khorblá</b>	... Dobalá dobal	... Pitted, indented.
✓ <b>Khurúi</b>	... Bátî	... Brass drinking vessel.
✓ <b>Khurmá</b>	... Mittra, sináki	... Friend, acquaintance.
✓ <b>Khulúm-nū</b>	... Hêwá (pujá) kará.	... To worship, do reverence.
✓ <b>Khúgá</b>	... Mukh	... Mouth.
✓ <b>Khùam-nū</b>	... Kará	... To do, to work, carry out.
✓ <b>Khúná-nū</b>	... Huná	... To hear.
✓ <b>Laizaú</b>	... Pát bisêsh	... The leaf of a certain shrub.
✓ <b>Lai ba-nū</b>	... Pát párá	... To lay out leaves in order (for a feast, &c.)

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
Ladá-nū	... Gotôá	To collect, gather.
Làmá	... Bát, áli	Road, path, highway.
Làmá nanglá	... Bát ghar	Porch ; vestibule.
Lá-nū	... Áná	To bring.
Láng-nū	... Níá ; loi-zôá	To take away.
Lànzai	... Nigúr (nêgúr)	Tail.
Ling-nū	... Mátá	To call.
Lít-nū (líd-nū)	... Lekhá ; lípá	To write, plaster, paint.
Lubúi-nū	... Lôbh kará	To covet, desire.
Mai	... Dhán	Rice, paddy.
Mairang	... Sáúl	Rice (husked).
Mablíp-nū	... Bizuli diá	To lighten (lightning).
Makháng	... Mukh	Face, expression.
Makhná	... Bhêtê	A plant the leaves of which are used in preparing <i>mådh</i> .
Manàm-nū	... Gandhá	To smell.
Man-nū	... Pôá	To find, experience.
Má ?	... Kí ?	What ?
Mábá	... Kíbá	Something.
Máu-nū	... Kám kará	To work.
Málai	... Anya	Other.
Mámár	... Begai	Quickly.
Mángkhor	... Kabar, moidám	Grave, tomb.
Mánathú	... Tátê, káran	Wherefore, therefore.
Máthili	... Tekeli.	Round, shallow earthen ware vessel, used in preparing <i>mådh</i> .
Mádam	... Gá, horil	Body.
Mégan	... Sôku	Eye.
Mendá	... Mêrság	Sheep.
Mikhám (ikhám)	.. Bhát	Rice (cooked).
Mithi-nū	... Buzá	To understand.

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
Mobábá	... Kêtíábá	... Sometimes.
Mobabruibá	... Kônobá móte	... In some way or other, somehow.
Mosá	... Bágħ	... Tiger.
Mosau'	... Gôru	... Cow.
Mozáng'	... Hundor, sáfá	... Beautiful, clean.
Mu	... Dêrh hát	... An arm-length (used in measurement).
Mudoi (udoi)	... Horu, sôtá	... Small, little.
Mudú-nü (udú-nü)	Húá	... To sleep.
Mugúi-nü	Ghin kará	... To hate.
Múli	Darab, dawai	... Medicine.
Mungbo	Kíbá	... Something, anything.
Muthá	Muthi	... A handful of <i>dhán</i> with <i>straw</i> attached.
Nai-nü	Sôá, dekhá	... To look, see.
Nai hat!	Soásôn !	... Look ! look !
Namai-nü	Khuzá	... To wish, desire.
Ná	Más (mách)	... Fish.
Náu	Nám	... Name.
Nâng-gô	Láge, proiozan	... It is necessary, must.
Nâng-á	Ná láge	... Must not, needless.
Nárzé	Mará pát	... Hemp.
Ná	Ghor	... House.
Nisilá	Niláz	... Shameless, bold.
Nu-nü	Dekhá	... To see.
Rai-nü	Kôá	... To speak, say..
Rang-nü	Záná	... To know, perceive.
Razá	Dáth	... Thick, dense.
Ráubo	Kônô	... Anyone.
Rán-nü	Hukhá	... To dry up (neuter).

<i>Kachârî.</i>	<i>Assâmese.</i>	<i>English.</i>
✓ <i>Sau-nü</i>	... (1) Dhán khun-dá, (2) kilôá.	To (1) husk rice, (2) pound, bruise. (with the hand).
✓ <i>Sabai</i>	... Máh, mátkalai	Pulse, grain.
✓ <i>Sab-nü</i>	... Sákí sôà	Taste by sucking.
✓ <i>Safai-nü</i>	... Bhângá	To break.
✓ <i>Sangkhrûí</i>	... Lún, nimak	Salt.
✓ <i>Sang-nü</i> (1)	... Hizôá	To cook.
_____ (2)	... Bhuká	— bark (of dogs, &c.)
_____ (3)	... Hudhá	— ask, question.
✓ <i>Sáu-nü</i>	... Purá, zúü lagôá	To set on fire, kindle.
✓ <i>Sár</i>	... Bolawanta, sôká	Strong, keen.
✓ <i>Sát-hü-nü</i>	... Hisôá	To cause to pour out (water, &c.)
✓ <i>Sàgremá</i>	... Bázi	Barren (of animals).
✓ <i>Sán</i>	... Bêli, hurjya, dín	The sun, day.
✓ <i>Súimá</i>	... Kukur	Dog.
✓ <i>Súmai</i>	... Hopet	Oath.
✓ <i>Súm-nü</i>	... Bhizôá	To soak, steep one's self
✓ <i>Sü-nü</i>	... Homôá	To fill vessels ( <i>kalsi</i> , <i>sungá</i> , &c.) with water.
✓ <i>Sesá</i>	... Hohá pohú	Hare.
✓ <i>Sikháu</i>	... Sôr	Thief, robber.
✓ <i>Singáu</i>	... Tolot	Under.
✓ <i>Sigángáu</i>	... Ágê	Before, in front,
✓ <i>Sít-nü</i>	... Dhálá	To pour water, &c., from a <i>kalsi</i> , &c.
✓ <i>Suthâr-nü</i>	... Bindhai prán márá	To kill by stabbing.
✓ <i>Sri sri!</i>	... Mone mone thá!	Hush ! silence !
✓ <i>Thafá</i>	... Zák, mér	Flock, herd.
✓ <i>Than-nü</i>	... Merôá	To roll up and enclose anything in cloth, &c.

<i>Kachāri.</i>	<i>Assamese.</i>	<i>English.</i>
Thá*	Têl	Oil (vegetable).
Tháuni .	Thai	Place, site.
Thá-nū	Tháká	To stay, remain.
Tháng-nū	Zôá	To go.
Thángnai	Zíá	Living (adj.)
Tháp	Begai, ghane ghane	Quickly, repeatedly.
Thàbai-nū	Phurá	To walk, go forward.
Thú-nū	Átâ, zúrá	To suffice, be sufficient.
Thin-nū	Usatôá, salôá	To urge on, incite.
Thing	Phâl, pôn	Side, direction.
Thingkhili	Tekeli	Small earthenware vessel for holding gûr, &c.
Thíthibai-nū	Dekhúá	To point out, direct.
Thoi	Tez	Blood.
Thorsi	Káhi	Brass plate from which rice is eaten at meals.
Zaú	Mâdh	<i>Mâdh</i> , rice-beer.
Zaúdá	Kalsi	Earthen water-vessel.
Zabam	Kopál	Forehead.
Zagi-nū (A.)	Zanam pôá	To be born.
Züp-nū (züb-nū)	Heh pôá, dhukôá	To cease, end.
Zá-nū	Khôá	To eat.
Zá hû-nū	Khuôá	To cause to eat, feed.
Záa-nū	Hôá	To be, become.
Záa-hû-nū	Hobo díá	To cause to be, create.
Záb-nū (záp-nū)	Zápi thôá	To place (books, &c.) in order, one on the other.
Zébrá	Horoh, anek	Much, many.
Zá {khám-nū	Gotôá	To gather, collect.
{záa-nū	Gôt hôá	To be gathered, collected.
Mezein	Têl	Oil (animal).

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
Zé	Zál	Net.
Zeblá	Zétiá	When.
Zeblábá	Hodai	Whenever, always.
Zeraú	Zót, zôte	Where.
Zerehai	Zene	As (relative).
Zingáu	Kôkhe, kôkhorot	By the side of, alongside.
Zôbrá	Rúgiá, bimár	Sick, invalided.
Zôrá (A.), banzàr	Zor	Torch.
Zum-nü*	Urá	To put on clothing ( <i>bör kápar</i> ).
Zlá (zálá)	Môtá	Male (of birds, &c.)
*Gàn-nü	Pindhá	To put on the loin-cloth ( <i>dhuti</i> ).











